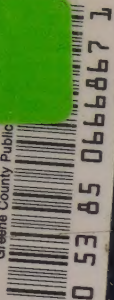


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Historical sketches of circuits, missions and stations of Indiana Conference...

Historical Sketches

of

CIRCUITS, MISSIONS AND STATIONS

of

Indiana Conference of the
Evangelical Association

1835 to 1922

Also

OTHER IMPORTANT CONFERENCE DATA

Compiled by S. H. BAUMGARTNER, Conference Historian

Edited by A. B. HAIST and E. E. ROBERTS

Published by the Indiana Conference

1924

Volume II

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A GOOD WORD

"My very chains and I grew friends
So much a long communion lends
To make us what we are; even I
Regard my freedom with a sigh."—Byron.

Thus might a modern Byron sing of the prisoner, the historian of this volume. To leaf through musty records and periodical volumes, to inquire of the aged ones—gleaning here and there—constantly for ten years of twelve months each, gathering material for a history is a task of long and broad proportions. It finally becomes a part of life itself, and to quit demands a "pound of flesh". Add to this the work of transcribing and revising—for three years, and we feel the toiler surely regards his "freedom with a sigh". The historian has rendered a great service. It cannot be paid by money. But his reward is this, that we examine and regard its worth with profit. The coming years will increase its worth. Our part was a humble one in comparison, and yet not small. We learned to appreciate in a measure the work required. We cheerfully present you Volume II of our Conference History. Many who will read how self-sacrificing men of God brought the Gospel to the homes of their parents or grandparents, will be knit the closer with the work of the church and to the Christ their Lord.

We bespeak for this volume a hearty welcome. Its reading will greatly profit the laity and the ministry of our Conference.

A. B. HAIST	} Editors.
E. E. ROBERTS	



THE INDIANA CONFERENCE PERSONNEL OF 1917, MARKLE, INDIANA.

Front row, sitting right to left: B. E. Koenig, L. E. Smith, J. H. Evans, Conf. Sec'y, L. J. Ehrhardt, Ger. Sec'y, E. G. Johnson, C. H. Hirschman, editor, Conf. Journal, J. H. Rilling, Miss. Treas., D. E. Zechiel, M. W. Sunderman, Pres. S. S. B., E. R. Troyer, P. L. Browns, C. E. Boyer, Sec'y Ex. Board, C. W. Schlemmer, B. R. Wiener, Field Sec'y Miss. Society, Bishop S. P. Spreng, F. C. Berger, H. H. Reinhoel, M. L. Scheidler, Prof. G. B. Kimmel, B. Schuermeyer, J. Rees, Aug. Geist, Vice-Pres., J. L. Buver, C. W. Spangler, A. F. Wiesjahn, J. W. Metzner, P. E.

Front row, standing right to left: J. O. Mosier, P. E. and Conf. Treas., C. Harms, J. F. Bockman, E. E. Miller, E. C. Bierre, D. A. Kaley, S. H. and Mrs. Baumgartner, P. E., Mrs. A. Snoke, W. M. S. speaker, E. M. Kerlin, D. O. Wise, C. P. Maas, J. W. Feller, F. C. Wacknitz, E. O. Habegger, E. M. Kay, l. d.* A. B. Haist, Assistant Sec'y, D. D. Spangler, N. F. Platz, I. G. Roederer, W. R. Kimmel, I. Steele, E. F. Kimmel, l. d., C. H. Burgener, G. J. Long, l. d., C. A. Wright, F. B. Walmer, C. H. Hartman, J. M. Kistler, W. H. Mygrant, J. W. and Mrs. Carter.

Second row, standing right to left: C. E. Geist, R. W. and Mrs. Loose, R. L. Handschu, Ph. Haney, J. H. Arndt, J. H. Heldt, O. O. Lozier, W. E. Snyder. On the steps upward: W. Lutz, l. d., C. C. Fritzsche, l. d., S. Wise, l. d., J. Yoos, l. d., F. H. Hersch, l. d., A. S. Fisher, and Markle people.

Against church wall and front of steps: G. W. Fredrick, l. d., W. S. Mills, E. H. Baumgartner, J. E. McCoy, W. H. Freshley, W. H. Flurkey, C. L. Haney, E. G. Roberts, A. B. Aegerter, G. S. Lozier, D. R. Heil, G. F. Zuber, J. W. Thomas, L. A. Dewitt, G. C. Pullman, H. E. Eberhardt, E. Q. Laudeman, A. H. Doeschler, G. A. Weishaar.

Members in active service not in picture: E. W. Praetorius, B. G. Smith, M. O. Herman, I. H. Griesemere, A. A. Knepper, D. D. Speicher, J. S. Kroft, E. E. Greiner, F. Reutepohler, probably others.

* l. d.—Lay delegate.

FOREWORD

Dear Brethren in the Ministry and Laity of the Indiana Conference, Greetings. Herewith we present to you Volume II of the History of our Conference. We cannot claim for it perfection. With the best care, errors will occur in a book where many dates are involved, and where the sources of historical facts are either meager, or voluminous; and especially where fields have no records at all, and where boundaries of fields and districts have frequently been changed. We have aimed at conciseness, clearness, and the avoidance of repetitions, and yet to be faithful to the facts. We have chosen to accept the reports of ministers as found in our church periodicals, rather than to rely upon testimonies dependent on memory of things of long ago.

For a decade we have gathered the historical material of all the fields that existed and now exist for this volume. We searched through the *Christliche Botschafter* and the *Evangelical Messenger* from 1852 to 1923; the Conference Minutes for like data, written in German, until 1886; circuit and society records; available diaries of pioneer preachers; and conversed with the older members of church societies from whom we gained some reliable information. The field records, being largely in German, translations had to be made from them. This we found both interesting and profitable, but withal a stupendous task. The manuscript has been re-written, revised, and condensed three to four times to bring it to its present size.

Much more might have been said about some fields that kept full records, if space had permitted, and of other fields, if records had been made by outgoing pastors. From available data, we culled those events and incidents that, we trust, make this volume interesting and inspiring for self-sacrificing service to this and following generations.

In the Supplement one will find "Revival Anecdotes", "This and That", "Personal Experiences", "Breaks and Blunders", etc., that will be helpful in life's activities. These were obtained by correspondence and personal communications. Many declined to contribute personal experiences which is greatly to be regretted. The record of many valuable experiences thus die that otherwise might be helpful and interesting.

THE HISTORIAN.

FRONTIER LIFE ON FIELDS, INDIANA CONFERENCES

Herewith, we give a brief account of the frontier life of the pioneer ministers of the Indiana Conference of the Evangelical Association, dating from the year 1836. These heroes of the Cross conducted religious services in private houses, barns, groves, schoolhouses, and court houses. The early settlers were as zealous in their faith, and in organizing classes, and perfecting their church life, as they were in their temporal enterprises.

The construction of church edifices was as conscientiously done as the building of their dwellings. Their churches were built of logs, brick, and frame, with only an auditorium. The ceilings were low, and there were one or two doors, and a few small windows. They were lighted first with candles and lanterns, then small oil lamps, then with improved large ones with round burners and tin shades, then with clusters of oil lamps in chandeliers with various forms of reflectors. These were hailed with delight, but were later supplanted by gas and acetylene lights and direct and indirect electric illumination, now in general use.

The pews were made of slabs and planks smoothed down. Then benches were made with straight backs and narrow seats; then came the pews, better suited for comfort of the body. The present comfortable and sometimes cushioned pews next came into vogue. It is no wonder some older folks declared these later pews and other improvements were conducive to pride and sin. Tables and stands first served for pulpits. Then followed pulpits extending clear across the front of a platform and back on each side, from one to three feet, forming a sort of an open box; and behind it, against the wall, was a plain bench for the preachers. On each pulpit corner was placed a light. Sometimes the pulpits were so high that preachers, small in stature, were necessitated to stand on a box for sufficient elevation to see their congregations. At one place of our conference, a short and corpulent pastor provided himself with such a box that he might see and be seen. He had chosen for his text, "A little while, and ye shall not see me." Just then the box broke with a crash, and the preacher unceremoniously disappeared to the amusement of his congregation. These pulpits gradually gave way to smaller and ornamental ones.

The heating plants consisted of fire-places, then long wood-stoves, then high upright stoves with more or less fancy trimmings, then the hot-air furnaces, and then the steam and hot-water plants came into use. Many of the frame churches were ceiled. Later plastered walls came into vogue. This offered opportunities to the wasps to find convenient habitation, often to the discomfort of worshippers. On an autumn afternoon while your historian was preaching in a certain church infested with wasps, the cold church having been warmed up,

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these pesky wasps became enlivened. One dropped from the ceiling to the historian's neck, and it used its "spear" with sufficient force to give the speaker some mental and physical disturbance, and diverted the minds of the worshippers. But they held the ground, though disturbed somewhat, and finished the service.

The congregations in pioneer days were unable to properly support a resident pastor, so circuits were formed. These circuits consisted of as many as six to twenty, or more, appointments, and varying in distance from five to forty miles apart. Many of them were in out-of-the-way settlements amidst deep woods. Ministers would visit these places once in two to six weeks, and daily preach to small groups of gospel-hungry souls, pray with the sick, baptize children, admonish sinners to repentance, and saints to a faithful service to God, hold "Big Meetings", and administer the Lord's Supper.

The talent and equipment required for the spiritual success of these "pioneer circuit riders", and city mission preachers, varied greatly; hence caution had to be exercised in stationing them. That mistakes were made goes without saying. For all these appointments needed a pastor with spiritual earnestness, courage, devotion, a constraining love, and a consuming zeal for souls. Also aptness of speech, adaptability to conditions, a vigorous body to endure hardships, a consecrated will, and a concentrated mind were essential qualifications to meet successfully the varied conditions incident to pioneer life. The journeys were long, fatiguing and often very perilous. Accommodations for rest and food were meager. Malaria prevailed everywhere. Public roads were often mere winding trails through wild and swampy timbers, infested with blood-thirsty mosquitoes. Surely it took more than ordinary courage, and profound scholarly training, to weather the storms and succeed. It took grit, grace, unfeigned love, passion for souls, and the unction and power of the Holy Ghost. But by these gospel heroes, rough and unchristianized frontier settlements were transformed into refined moral and religious communities. They were the channels of true civilization and Christianity. The good they did can never be measured, or summed up in dollars and cents. Eternity alone can reveal the vast reach of their achievements. All honor to them!

HISTORICAL SKETCHES OF CIRCUITS, MISSIONS AND STATIONS OF THE INDIANA CONFERENCE OF THE EVANGELICAL ASSOCIATION FROM 1835-1922.

ABINGTON, WAYNE COUNTY, INDIANA

Absolom B. Schafer reported in the *Christliche Botschafter*, May 1, 1848, that there was a class of three members at Abington, S. E. corner of Wayne County, Indiana, as early as October, 1835. This class then belonged to Miami Circuit of the Western Conference of the Evangelical Association, which embraced all of the S. W. corner of Ohio. At this time, Schafer was a local preacher of this conference. He made a tour into this part of Indiana. No record is found when this appointment began, or when it ceased. It evidently was abandoned prior to the organization of the Indiana Conference.

AKRON, EMMANUEL SOCIETY, MIAMI COUNTY, INDIANA, 1850-1922

The recorded name of this society is "Emmanuel", locally known as "Gilead", "Barnheisel", and "Smith", the last two representing two prominent families here. Later it was called "Akron",

designating the place where the minister lives. Ministers of the Evangelical Association began preaching here in 1850. The first one was Joseph Fisher of Miami Circuit, then a part of the Illinois Conference. In 1851 Peter Goetz and M. Haubert served. The society was, however, not organized until Jacob Keiper became pastor in June, 1852, when the Indiana Conference was organized in Naperville, Illinois. It included this field, as one of the ten original fields.

Miami Circuit in 1852 embraced the following preaching places; copied from J. Keiper's circuit book: 1. Young's (Bethel), N. E. of Lagro; 2. Lauenheiser's, near Laketon; 3. Barnheisel's; 4. South Germany, N. W. of Rochester; 5. Carl Schoch's, west of Leiter's Ford;

6. Bechtel's and Zechiel's, south of Culver; 7. Bruce's Lake, (Lake Bruce); 8. Salem, twelve miles south of Rochester; 9. Berlin's schoolhouse, east of Akron;



Emmanuel Church, Akron.

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10. Sharpie's, three miles south of Peru; 11. Braun's and Strobel's, six miles south of Peru; 12. Condo's and White Hall, five miles south of Bunker Hill; 13. Gerhart's, two miles east of Waupecong; 14. Stoetzel's, one mile east of Huntington; 15. Ehrhart's, N. W. of Markle; 16. Dustman's and Meyer's, twelve miles north of Huntington; 17. Weimer's schoolhouse; 18. New Ark (Akron); 19. Greenland's schoolhouse, three miles S. E. of Akron; 20. Schupp's; 21. Roth's, near Silver Lake; 22. Albrecht's; 23. Fulton, or Plunk's and Zwingen's; 24. Sailer's, six miles S. W. of Logansport; 25. Long's schoolhouse, south of Logansport; Krieg's and Cook's, near Gilead. These appointments were in Huntington, Wabash, Fulton, Miami, Kosciusko, and Cass Counties. At this time there was a church at Salem, the only one on the circuit.

The charter members at Barnheisel's were: Jacob Barnheisel and wife, and son Cornelius; father Smith and son Louis; John Alt, and the Hager family. About this time preaching began at Krieg's, Cook's and at Schwoveland's. They never had a church here. About 1875, this class was merged with the Barnheisel Class. In 1899, Cook transferred his membership to Peru, where he gave liberal support until the time of his death.

In 1853, the name Miami Circuit was changed to Fulton, including the "B" class up to September, 1872, when Silver Lake Circuit was formed of Barnheisel's, Cook's and Silver Lake Classes. In 1873, this circuit became Gilead Mission, and in 1874, the B. Class was again added to Fulton Circuit. In 1852, preaching also began at "Greenland Schoolhouse", now "Teeter's". Bishop John Seybert, while on a visit here, was asked to preach the funeral sermon of John Ruchstul (Rookstool), a pious man who had preached several years, then surrendered his license and engaged in carpenter work and in teaching school. At this time Evangelical preachers also preached in the M. E. church in New Ark, and also, two to three miles S. W. from Akron, in houses. In 1874, the surviving members became embodied in the "Arter" Class, or "Pleasant View". In Akron, after several repeated efforts, no substantial foothold could be obtained. In 1876 Emmanuel became a part of the newly formed Warsaw Mission, served by D. J. Pontius. Our church work gradually centralized in the Emmanuel Society. A frame church was built here and dedicated, December 9, 1860, by Joseph Fisher, P. E., A. Nicolai, and D. Bartholomew were the pastors. This church stood just south of N. Barnheisel's residence. In April, 1885, this class, Silver Lake, Salem, and Neff's were merged to form Rochester Circuit. In 1888 it formed a part of Akron Mission and remained so until 1912. In 1893 L. Newman reported that this society prayed anxiously for a revival. A revival started, resulting in 22 conversions and 27 accessions. In 1913 the work was called Gilead but the next year changed back to Akron, and has been so called ever since. The original appointments have mostly been abandoned. The second church (of brick) was built in 1902, when E. Q. Laudeman was pastor. The cornerstone was laid on a June Sunday afternoon by S. H. Baumgart-

HISTORICAL SKETCHES

ner, P. E., and the church was dedicated November 27, 1902, by editor S. P. Spreng. The dedication was followed by a revival that resulted in a score of conversions and accessions. In 1922, N. Barnheisel donated to the charge a commodious parsonage in Akron, which act is greatly appreciated by people, pastors, and the Conference. It belonged to the P. E. districts, viz.; to St. Joseph, 1852-64; to Elkhart, 1865-1922. For pastors see Vol. I under Fulton Circuit, to 1888, to Rochester station from 1881-84, to Rochester Circuit 1885-87, J. Wales; 1888, Phil Buehler; 1889, J. Hoffman; 1890, D. J. Pontius; 1891, Wm. Wildermuth; 1892-93, J. M. Rogers. The second year R. was made Oakwood Park Supt., and L. Newman served 1893-96; J. W. Metzner, 1897-98; J. W. Feller, 1899; E. Q. Laudeman, 1900-02; A. E. Weyrick, 1903; J. M. Lantz, 1904; W. Wildermuth, 1905; A. A. Knepper, 1906-07; I. Steele, 1908; A. Geist, 1909; J. L. Speicher, 1910; E. Q. Laudeman, 1911-12; W. E. Snyder, 1913-14; C. W. Spangler, 1915-19; C. W. Schlemmer, 1920-21; W. J. Dauner, 1922; C. W. Spangler, 1923.

AKRON TOWN APPOINTMENT

Attempts to organize a society in this town were repeatedly made. A. A. Krepper in 1906-07 preached here in the Christian Church, when the P. E., S. H. Baumgartner, also held a communion service here. In 1919 C. W. Spangler tried to find entrance. All previous efforts had failed. In 1920 Evangelical members, who had moved into Akron, agreed to form a Union Sunday School with the Christian Church people, held prayer meetings, and entered into a contract with them for the use of their church for fifteen years, agreeing to make an improvement on the building to the amount of \$1,500 for this concession. On January 11, 1921, the pastor, C. W. Schlemmer, organized a society at the close of a revival meeting in the home of Mrs. Malissa Schafer, as the Akron Trinity Society, with the following charter members: Harvey and Laura Long, John and Delila Gaerte, Jacob and Martha Madlem, W. E. Smith, David and Nora Brown, Frank and Susan Teeter and daughter Esther, Mrs. Malissa Schafer, Anna E. Arter, Phil Arter, Lucinda Day, G. Woolpert and wife, May Sands, Rebecca Hoffman, Samuel and Mary Bahney and daughter Vernie, Grace Churchill, Pearl, Blanch and Irene Keshing, Evelyn Kreichbaum, Lloyd and Ruth Heilman, Mrs. Thompson, Amanda Gerard, Eva Robinson, Ruth Nye, Mrs. Fredericka Bright, J. J. King. Others soon followed. The first five trustees were: J. J. King, H. Long, F. Teeter, D. Brown, Wm. Smith. First class leader, D. Brown; Exhorter, S. Bahney. The report of remodeling the church, above named, showed that \$877.17 had been collected, of which \$762.75 was expended. This society was incorporated under the articles as found in the Church Discipline.

In 1922, W. J. Dauner was the pastor; 1923, C. W. Spangler.

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AKRON, PLEASANT VIEW

J. Keiper and his successors had preached in this community from 1852, but there was no real organization until 1874, when Eli Hochstettler effected one. Sunday Schools were held in the Arter Schoolhouse, and preaching in private houses, and on lawns, both in English and German. Father Fishly was the first class leader. The charter members were: Philip Arter and wife, Philip Hoffman and wife, Peter Miller and wife, John Warner and wife, and Father Fishly and wife. In 1887 J. Wales built a church 30x50 feet, and D. S. Oakes dedicated it August 7th. From lack of community interest the place was abandoned in 1920. The church still stands at present writing.

ALTAMONT, ILLINOIS

A number of Oliver families and other families of the Evangelical Association in Pennsylvania, having moved here in 1867, were organized into a class, in 1868, known as "Oliver Class" by Carl Schamo, also a Pennsylvanian, then pastor of Campcreek Circuit. They worshipped in their homes until a church was built by Fred Launer, and dedicated, December 22, 1872, under E. Hochstettler, pastor. This was the first church in this village. As M. Mayer, P. E., could not preach English, and the people wanted the dedicatory sermon in English, he sent C. Condo to officiate. Pastor C. Stockhowe reported, "that the prosperity of this society was greatly hindered by too much internal strife." Some withdrew from the church. Under the pastorate of W. L. Luehring in 1884, their church building was moved near Edgewood, Illinois. This greatly incensed the Altamont Class, and they tried to stop the moving of it, but failed. In 1888 Fred Theiss again took up the class in Altamont, and in 1889 built a small church, 24 x 36 feet. He was succeeded by M. F. Finkbeiner who dedicated the church. In 1902 W. F. Snyder enlarged it with an annex and a tower. The old pews were replaced with opera-chairs and the church was rededicated by _____, on _____. New life followed dedication; the Sunday School increased in attendance; young folks were gathered in. But, from a lack of unanimity and cooperative work between old and young members, the society relapsed into decay, and by request to conference the place was abandoned in 1915. The church building was sold for \$500.00, and the proceeds applied to the new Brazil Church per Conference instruction. The church bell was sold in 1919 to the Zion's Class, Brownstown Circuit in Illinois, to which field it belonged during most of the time.

ARCADIA, INDIANA

A society of the Evangelical Association existed here in 1858 when Cicero Mission was formed. A church was built about 1862. In 1870 its trustees were ordered to sell it and apply the proceeds to the buying of a church in Nobles-

HISTORICAL SKETCHES

ville, Indiana. It was sold to the M. E. people. The society was a part of Cicero charge.

ATLANTA, INDIANA

This society, "Emmanuel", or "County Line" is on the Hamilton and Tip-ton county line, two miles west of Atlanta. It was organized in 1866 by S. Kiplinger and always belonged to Cicero and Noblesville charge which were identical, except in 1907, when it was added to Kokomo Mission. Charter members were: John Snowberger and wife; John, Jacob, and George Gaiser and their wives; Stephen Gaiser; Katherine Dickover, with George Gaiser as class leader. The first church was built in 1867 by D. J. Pontius and dedicated ————. ————. George and John Gaiser and J. Cornutt were the building committee. The class had a gradual growth. A Sunday School was organized early in its history and has been maintained since. It had many good revivals, especially in 1881 under D. Martz. In 1887 under J. E. Smith and M. L. Scheidler as pastors, the latter reported, December 26th, "that it looked here as though the wolf of terror had entered the flock and scattered the sheep, that some members advised to lock the church." But these men were not hirelings, but shepherds, and with prayer they continued the struggle. Then the Lord's door of mercy opened, victory came, the kindled revival fire broke out in flames, sinners were powerfully convicted, repented, and twelve were saved and eleven united with the church. Sister Shawhan of Centre, Indiana, assisted with ability and success.

In 1908 the first church was remodeled, and rededicated by L. S. Fisher, P. E., at a cost of \$700.00. G. C. Lutman was pastor. The initial work for remodelling must be credited to J. J. Wise, pastor prior to the conference session in 1908. There followed an extensive revival under his leadership. This society has an interest in the Cicero parsonage which was bought in the summer of 1913 for \$700.00. Of this \$500.00 came from the proceeds of the old parsonage in Noblesville. Several interesting and helpful tent meetings were also held here. For ministers who served here see under Cicero.

AUTON CHAPEL, SOUTH BEND, INDIANA

This is a community church, mostly built by Mrs. Auton. It is four miles S. W. of South Bend, Indiana. She had effected a Sunday School organization here several years previous. In 1914, H. H. Reinoehl was invited to preach. He began in October. In February, 1915, he held a revival by request, and there were eleven conversions. A request for an Evangelical organization was made. H. H. R. read to them the doctrines of the church from the Discipline and explained them, and then gave an invitation to join church, whereupon twenty-two united. A class leader and exhorter were elected, and also Sunday school officers. In April, 1915, this class was put with Lydick, and Fred Rausch became pastor. In 1916 L. C. Haney served here; in 1917, W. H. Mygrant; and in

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1918, H. H. Reinoehl. In 1919-21, it belonged to Mishawaka Circuit, served by E. J. Nitsche. In 1922 it was detached from Coalbush charge and served by W. H. Freshley with Rose Hill, north of South Bend.

AVILLA, INDIANA

The work of the Evangelical Association in Avilla dates from 1873 when members of the St. Peters, or "Hoke and Miller" Class, three miles N. W., moved to Avilla. This class already existed in 1853, when Dickover, Steffey, and Keiper from Elkhart Circuit, came here to preach. E. D. Einsel held a revival here, and meeting with success, organized "Calvary Society" in 1874. St. Peters Class was now merged with this class. It was added to Kendallville Circuit. The charter members were: Leonard Hersh and wife, Daniel Pilgrim and wife, Mrs. M. Good, Samuel Hoke and wife, Mr. Buser and wife, Mrs. Isabell, Jacob Beckley and wife. The first church was built in 1874, while M. Krueger was pastor. It was dedicated December 20, 1874, by R. Dubs (editor). Cost of building was \$2,000.00, and the lot \$200.00. Whereas the society was struggling under a debt, the conference in 1879 authorized the P. E. and pastor to aid the society in lifting its debt, presumably by collecting funds on the district. A class-room was later added to the rear of the church. In 1893 art-glass windows replaced the old windows, and the church was repainted at a cost of \$295.00. S. H. Baumgartner was pastor. Under P. L. Browns, 1909, the old tower was replaced with a new corner tower; a gallery was built in the rear, circular pews installed, pulpit platform changed to the opposite corner from the tower, and a furnace placed in the basement; all at a cost of \$2500.00. President L. H. Seager of Northwestern College, rededicated the church. In 1913 the society bought a parsonage in town for \$1,100.00. F. S. Erne, pastor. In 1922 the society bought two lots for a new parsonage site about two squares south of the church.

The Sunday School was originally a union school. A schism arose between the members and non-members of the church, the latter seeking control. Pastor Joseph Fisher ended this by reorganizing the school strictly according to the Church Discipline. This culminated in a rupture, and many ceased to come. The Sunday School sessions were held in the afternoon for years. Gradually the school again grew to normal size, and began to accomplish more substantial work. Later the change to forenoon sessions was made and has continued. Under S. H. B. the first Young People's Alliance was organized in 1892, and in 1906 was re-organized by J. W. Metzner. It also has a Ladies' Aid Society and Woman's Missionary Society, which are doing good work.

Revivals

In 1883 J. Wales conducted a revival here that resulted in 15 accessions, mostly heads of families. The society had revivals of more or less extent since

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its beginning. The field is limited for great results, due in part to a large Catholic and Lutheran constituency. In 1892, two revival meetings were held by S. H. Baumgartner and the "Boy Evangelist", C. H. Stull, respectively. The two meetings aggregated some 30 conversions and accessions, mostly adults.

In 1898 J. O. Mosier held an evangelistic campaign that resulted in 60 conversions. Interest for a while was so great that the high school work was jeopardized, and day meetings were abandoned in deference to the school work. A dance leader was converted, who at once began to work among his old chums and succeeded in winning them for Christ. This broke up the dancing, and prayer meetings took its place among them. F. S. Erne also had a very successful revival, at which a number of heads of families yielded to Christ. Under B. G. Smith, who had Evangelist S. C. Poling to conduct a revival, a number of good families were obtained for the church.

In the spring of 1912, under F. F. McClure's pastorate, an effort was made to effect an organic union with the M. E. Society here. Our people having been first in this town, and being much the stronger of the two, made what they considered reasonable overtures to the M. E.'s. But in a public joint meeting it became plainly visible that a merger with them meant Methodist absorption. The effort ceased. Sometime later there followed a happy and congenial federation with the Presbyterian Society about four miles S. W. of Avilla, which has proven a continuous blessing to this day for both societies.

In 1911 Avilla was detached from Kendallville Circuit, and with Garret, 6 miles east, was constituted Avilla Mission. After several futile efforts to find a place to worship in Garrett the work here was abandoned, and Avilla stood alone as an appointment until, with the sanction of the conference, it federated with the Hopewell Presbyterian Church mentioned above.

Ministers Who Served Here

(See Kendalville up to 1911, when Avilla was detached from K.). In 1911-12, F. F. McClure was pastor; '13-15, F. S. Erne; '16-18, M. O. Herman; '19-23, B. G. Smith.

BELL CENTER, UNION CHURCH

This small class belonged to Royal Centre in 1899. It was eight miles N. W. of Royal Centre. W. S. Tracy organized it. It continued but a few years.

BERNE, INDIANA

In the spring of 1881, George Roederer, pastor of Newville Circuit (Linn Grove), commenced preaching in this place. The services were held in the little one-roomed schoolhouse. The outlook was encouraging. On November 7th, I. B. Fisher, of St. Mary's Circuit, George Roederer, and J. M. Dustman of Decatur Mission jointly held an evangelistic meeting lasting four weeks, resulting in 12 conversions and accessions to the Evangelical Association. In De-

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cember R. organized a society, consisting of: Andrew Gottschalk and wife, David Allen and wife, Albert Marker and wife, Mrs. Adam Houdysell and daughter Hattie, J. W. Riefy and wife, Dr. Noah Bergman and wife, Mrs. Harvey Har-ruff, Miss Mable Jones. A. Gottschalk was the first class-leader.

The April, 1882, Conference privileged the pastor to collect funds on New-ville Circuit toward a church in Berne. Nothing was done, however, and the society continued to worship in the dingy schoolhouse until the spring of 1887.



Church at Berne, Ind.

After much prayer and consultation with his pastor, Abe Hocker decided to erect a two-story brick building 30x70 feet, the lower floor to be his blacksmith shop, and the upper one to be leased for ten years free of charge to this society. The society furnished the room at a cost of \$300.00, and on December 11, 1887, A. Geist, P. E., dedicated the place as "Trinity Hall", of the Evangelical As-sociation of Berne, Indiana. Thereafter, Mr. Hocker had special rejoicings in God's service while pounding out his hard-earned money at his trade.

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A New Brick Church

When D. E. Zechiel was pastor here in 1900, a modern brick church was built at a cost of \$6300.00. On July 1st, D. S. Oakes, P. E., preached from Isaiah 28:16, and laid the cornerstone. On October 21, 1900, the church was dedicated by Publishing Agent, H. H. Mattil, Cleveland, Ohio. The board of trustees and the building committee were Emmanuel Haecker, A. Gottschalk, and M. L. Smith. The church has a fine auditorium, gallery, crescent formed Sunday School class-rooms, tower with bell, furnace room, and electric lights. Under the labors of D. A. Kaley, in 1914, the basement was fitted up for special primary Sunday School work, and a steam heating plant was installed at a cost of \$1775.00. In 1921 the auditorium was enlarged by adding a choir loft back of the pulpit, D. O. Wise being the pastor. Other repairs were made at considerable expense.

The Sunday school was organized in 1881 with A. Gottschalk, first superintendent. This school has ever since steadily grown, and is progressive in its methods. It has supported a foreign missionary and a native student. The Young People's Alliance was organized in 1893 by H. Steininger. Its motto then was "Fall in Line". This society also maintains an active Woman's Missionary Society, and a Ladies' Aid Society. In 1915 the duplex system for raising money was installed and is working with great success. This year Evangelist C. A. Glass of Michigan conducted a very effective revival, resulting in 50 saved and 32 accessions. In 1917 J. O. Mosier, pastor, had a remarkable revival which closed with over 300 conversions and 89 accessions. Many members of other churches were converted. In April, 1903 and 1911 conference sessions were held here under the chairmanship of Bishop Thomas Bowman.

Pastors

Berne belonged to Decatur Mission from 1882-88. (See Decatur.) In 1889 Berne with Mt. Carmel, 8 miles S. E. and Bear Creek in Jay County, constituted Berne Circuit, with H. E. Overmeyer, pastor; 1890-91, Tim Carroll. In 1892 the circuit was discontinued and Berne Society was attached to Vera Cruz charge served by J. H. Evans. In 1906, by its own request, Berne was made a station. (For Presiding elders see under Ft. Wayne.) Pastors from 1892-1915 see Berne, Vol. I., 1916, J. O. Mosier; 1917-21, D. O. Wise; 1922-23, F. S. Erne.

BETHEL, FT. RECOVERY

This society, five miles south of Ft. Recovery, Ohio, was organized in 1858 by B. Uphaus. It was then known as "Stuber's". Many hard but victorious battles were fought here against spiritual darkness. Charter members were: George Stuber and family, Leonard Holstein and wife, John Orth and wife, Philip Schafer and wife, Jacob Schafer and family, Chr. May and wife, Ludwig Heiss, Fred Heiss and wife, Wm. Christopher and wife.

For years this class worshipped in private houses and schoolhouses. The

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class gradually grew in membership and strength as financial conditions improved. In 1872 a frame church was erected at a cost of \$1200.00. On July 28, 1872, John Fuchs (Fox), P. E., dedicated the church. Carl Shamo was pastor. In 1913 the second frame church was built. The size was 37x51, with a basement under the whole church and a gallery in the rear of the auditorium with class-rooms below and above. The building has circular pews, pulpit recess, gaslights, and is heated with hot-air furnace. It has a corner-tower with a bell in it. The cornerstone was laid by E. Q. Laudeman of Ft. Wayne, Indiana, and the church was dedicated February 12, 1914, by Bishop S. P. Spreng. The cost of the church was \$4,400.00.

Pastors

In 1858 this class belonged to Newville Circuit, and was served by B. Up-haus. In September, 1859, it was added to Greenville Circuit. For pastors from 1859 to 1881, see Greenville Circuit, Volume I. In April, 1881, it became a part of Ft. Recovery Circuit, served by D. J. Pontius. The pastors for this society were the same as Portland Circuit from 1881-1915, with the exception of 1885 when it was a part of Portland Mission and served by L. S. Fisher, and in 1897, when it was added to Greenville Circuit served by H. H. Reinoehl. From 1882-1915 see Portland Circuit, Volume I. In 1915-16, J. H. Arndt was pastor. In 1917 it was re-attached to Portland Circuit with E. H. Baumgartner as pastor; '18-19, G. F. Zuber; '20-22, J. S. Kroft; '23, J. W. Feller. This field belonged to Whitewater District up to and including 1868; from 1868 to 1891, to Indianapolis District; 1892, to Ft. Wayne District; 1897 it was re-attached to Indianapolis District and in 1905 to 1923, to Fort Wayne District.

A Sunday School was founded years back and has since been maintained. A Young People's Alliance was organized by S. Hofferbert in August, 1893. Two ministers were sent forth from this society, Philip and Lafayette Orth.

BETHEL, WABASH CO., INDIANA

This society is three miles N. E. of Lagro, Wabash County, Indiana. The first church stood 1½ miles N. E. from the present site by the cemetery. The first minister of our church who preached here was Solomon Altimos. (See history under St. Mary's Circuit or Fort Wayne.) This was in 1839-40. The exact time when this society was organized is unknown, but likely in 1839 for there was a Sunday School here in 1840. Some of the first members were: Gottlieb, John and Christian Young with their families; Jacob Egger's, Jacob Hegel's; and the Bender and Schnitz families. The ministers serving previous to 1852 are the same as those of St. Mary's Circuit.

The Oldest Sunday School in Indiana Conference

This society has the distinction of having the first Sunday School in the conference which was established in 1840 according to the testimony of Jacob Hegel, who was an old pioneer settler in this vicinity. The school was then

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known as "Young's" Sunday School. At first it was only held in the spring and summer months, but it has never been abandoned.

Churches

For a long while the people worshipped in houses. In 1865 the first small frame church was built by Peter Wiest. It was dedicated as the "Bethel Church", probably by Joseph Fisher, P. E. A cemetery lot was also provided joining the church lot. Many of our pioneer people now rest here. The second church was built on the site given above by D. D. Speicher, and was dedicated December, 1893, by Bishop Thomas Bowman. It cost \$2,000.00. It has a corner tower with a good bell, a class-room, and is heated with a hot-air furnace. The dedication was followed with a three-week's evangelistic meeting, resulting in 20 conversions and accessions. Up to this time the morning services were in German, since then they are in English. Though an old society, it is still small.

Pastors, and Changes from One Circuit and District to Another.

Bethel belonged to Miami and Fulton Circuit from 1852-58. (For pastors see under Akron, Emmanuel.) In 1859 it was added to Huntington Circuit. B. Ruh was pastor. This circuit was made a mission in 1860 and was served two years by Joshua Paulin; '62, Philip Schwartz; '63, D. S. Oakes; '64, George Kloepfer; '65, P. Wiest. In 1866, this mission was added to St. Mary's Circuit with D. S. Oakes, and Joseph Mayer as pastors. In 1867 it was with Fulton Circuit, served by B. Hoffman. In 1868 it was again served with Huntington, R. Riegel, pastor two years; '70, E. L. Kiplinger; '71, H. Preiss. In 1872, it was added to Wabash Mission. (See pastors under Wabash, Volume I.) In 1886 this class with Bippus became West Point Mission under supervision of the Wabash pastor for two years. He was assisted the first year by A. S. Fisher and the second by S. H. Baumgartner, who had 17 conversions and 13 accessions. In 1888 this society with West Point was detached from Wabash and served by S. H. Baumgartner. On July 15, 1888, the first Children's Day service was held. In 1891 this class became a part of Urbana Mission. In 1893-95 it belonged to Wabash Mission, in 1896-98, again to Urbana. J. E. Stoops had 20 conversions and 15 accessions in 1898. In 1899 this class with Zion, south of Wabash, and West Point became Wabash Circuit and was served two years by P. L. Browns, and three years by H. Schleucher. In 1903 the name of the field was changed to Bippus and has continued since. For pastors from 1902-15 see under Bippus, Volume I., 1916, F. C. Wacknitz; '17-19, C. L. Haney; '20, L. A. Dewitt; '21-23, D. R. Heil. For presiding elders see St. Joseph District from 1852-54; White-water District, from 1855-62; St. Joseph District, '63-64; Elkhart District, '67-70; Ft. Wayne District, '71-81; Indianapolis District, '82-86; Elkhart District, '87. From, 1887, see Bippus. From this society came the following preachers: H. Schleucher, 1871; Wm. Wiedenhoef, '83; J. H. Schnitz, 1884; and Dr. E. W. Schmalzried, 1910, now medical missionary in China of the Evangelical Church.

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BETHLEHEM, ON BRUCE LAKE CIRCUIT

W. S. Tracy reported that in July, 1895, a class was organized here with 18 members. The exact location cannot be found. A revival was held here during harvest time, resulting in 26 conversions and the class doubled in membership. However, it was short-lived.

BETHLEHEM, WELLS COUNTY, INDIANA

This society was located in Wells County, Indiana, about five miles N. E. of Ossian. In 1839 Solomon Altimos visited this place and preached to the people and organized a class. The charter members were: Wm. Engel and wife, Fred Rapp and family, Mr. Sprang and wife, C. Glock and wife. The society was known as "Glock's Class" and as the "Reserve". The people worshipped in their log-cabins and in barns until 1854, when the first log-church was built. J. M. Kronmiller was pastor. The dedication was a happy occasion, for some souls were converted and united with the church. In April, 1880, I. B. Fisher of St. Mary's work found nine members here. In early days this society had a large membership. I. B. Fisher built the second church here which was dedicated February 27, 1881, by ex-Bishop R. Yeakel. This occasion was followed by a revival effort which resulted in 15 conversions and 11 accessions. At this time the old people had nearly all died, and the younger members had moved away, many to Fort Wayne, where they joined our church. For a list of pastors and presiding elders see under St. Mary's Circuit, except for 1897-98, when J. M. Smith of Payne Mission was pastor. From 1899 this class belonged to Markle Mission until it was abandoned in 1909. The church was sold and the proceeds flowed into the conference treasury.

BICKNEL'S CLASS, ELKHART COUNTY, INDIANA

Joseph Fisher reported in June, 1853, that this class was three miles from Elkhart. He served it in 1852. Many "Dutch Pennsylvanians" lived here. He reported that the prospects were poor.

BIPPUS, HUNTINGTON COUNTY, INDIANA

In the winter of 1880-81, George Schmoll of Wabash Mission held a three-week's revival here. Some were saved. The few members that lived here were now organized into a class. They were: Henry Schnitz and wife, Katherine Schilling and son Matthias, Chr. Bechtold, Jr., and wife; Simon Brightmire, wife and son, Wm. H.; George France and wife. W. H. Brightmire was first class-leader and H. Schnitz, first exhorter. In April, 1881, this class was served with Huntington Charge by A. Geist. The prayer-meetings were held in homes, and preaching mostly in a schoolhouse one mile south of town. In June, 1882, D. J. Pontius, pastor, a quarterly meeting was held here. The pastor followed it up with an evangelistic effort which resulted in 20 conversions and 19 accessions.

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Under the pastorate of I. B. Fisher a brick church was built and dedicated, January 4, 1885, by Wm. Yost. It was known as Calvary Church. It cost \$2,500.00. The first board of trustees were George Voght, S. Brightmire, and H. Schnitz, who with L. Sult and the pastor were the building committee. Services were held both in German and English. This fact became a source of some serious consideration, but the English gradually became dominant. German preaching ceased in 1891, but a German prayer-meeting and a Sunday School class was maintained for some time thereafter. Following the dedication of the church, a special meeting was conducted by the pastor until February 15th, resulting in 51 conversions and 45 accessions, 28 of whom were heads of families. The membership increased from 25 to 70. A Sunday School was now organized with W. H. Brightmire as superintendent.

The church was struck three times by lightning. Each time only slight damage was done. Special improvements to the church were made in 1904 when the ceiling was lowered; in 1914 when a furnace was installed; 1922 when a gallery was built over the rear part for better Sunday School equipment, and a new ceiling put in.

Pastors

In 1880 George Schmoll was pastor. From 1881-84, see under Huntington; '85, Wabash Mission; '86 to West Point Mission under supervision of C. C. Beyrer of Wabash for two years, assisted by A. S. Fisher the first year, and by S. H. Baumgartner the second; '89, D. D. Spangler. In 1890 this field was attached to Urbana; in '92 it was added to Markle Mission, served by W. S. Tracy. In 1893-95 it again belonged to Urbana. In 1896 it was attached to Huntington. In '97, with Markle and Bethel, it became West Point Mission with S. I. Zecheil as pastor; '98, A. S. Elzy; '99 Markle was detached and Zion, south of Wabash, attached and served two years by P. L. Browns; 1901-03, H. Schleucher. In 1903 the name of the field was changed to Bippus. 1904-05, W. E. Snyder; '06, F. F. McClure; '07-08, G. F. Zuber; '09-10, F. F. McClure; '11-13, E. D. Haley; '14-16, F. C. Wacknitz; '17-19, L. C. Haney; '20, L. A. Dewitt; '21-23, D. R. Heil. It belonged to the Presiding Elder Districts as follows: 1881, to Ft. Wayne; 1882-83, to Indianapolis; 1884-85, to Ft. Wayne; 1886, to Indianapolis; 1887-90, to Ft. Wayne; 1891, to Elkhart; 1892-94, to Kendallville; 1899-04, to Ft. Wayne; 1905, to Elkhart; 1906-23, to Ft. Wayne.

A Futile Attempt

In 1888 a minister of the M. E. Church attempted to get a Methodist foothold in Bippus by organizing a class with four M. E. members living in town. His attempt was to win into his fold the English Evangelical members. Having been refused the Evangelical Church on English prayer-meeting nights, he went forth determined to build a church. He succeeded in this. The evening preceding dedication an English Evangelical sister assisted an M. E. sister to put down the pulpit carpet. When they were done, the latter said to the for-

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mer, "Now the work is done, we are ready for dedication, and we expect the English Evangelical members to unite with us, then the Germans can go and have their own way." "Oh," said the Evangelical sister, "is that the reason why you built this church? I shall stay with my own church." The M. E. sister was nonplussed. Their scheme failed, for none of the Evangelical members joined them. Prior to the dedication of this church the Evangelical pastor (S. H. B.) dreamed that he had a flock of sheep and was pasturing them along the public highway. Another person had a small flock on the opposite side of the road and tried to get some of the other shepherd's flock to his. But he failed in this, as the other shepherd watched his flock with jealous care. The significance of this dream was literally fulfilled, as a revival effort on his part later on fully demonstrated. See revival anecdotes under the caption, "Two Simultaneous Revivals in Bippus".

BOMPUS, NEAR CLARMONT, ILLINOIS

Early in the fifties preachers from Olney, Illinois, found German settlers in this community and began preaching to them. Soon a society was organized called "Emmanuel", locally known as "Dutch Flats" or "Bompus". Chr. Glaus built a church here, which was dedicated December 23, 1866, by M. Hoehn. In 1872 this class was detached from Olney and added to West Salem Circuit, and served with it until 1896 when it was attached to Lancaster Circuit to which it has since belonged. The appointment, however, has been abandoned since 1915. In 1879 C. Wessling and M. F. Finkbeiner held a German and English meeting here, resulting in 33 conversions and many accessions. The first church being in great need of repairs, it was replaced in 1916 by a new small one and dedicated by E. M. Kerlin of West Salem, Illinois, October 15. The cost, not including gratis work, was \$500.00. A few old loyal Evangelical members are still here and maintain the place just for funeral purposes, the church being located near a small cemetery. Due to the lack of convenient location for the most of our people in this vicinity, who had to cross the Bompus creek bottom, often impassable, our preachers were permitted to preach in a M. E. Church more suitably located.

BOONVILLE, INDIANA

In 1849 Jacob Keiper preached near this place in German, in an M. E. Church, but no class was formed and preaching soon ceased here.

BRAZIL, AND CLAY CITY, INDIANA

The Clay City appointment was taken up by P. Burgener of Marshall Circuit in Illinois, in 1855. The location is three miles east of Clay City. In a meeting held here, several souls were saved. In June, 1856, Conference formed Clay City Mission with M. Mayer as pastor. It then had six appointments in Clay, Green, and Vigo Counties, and probably in Putnam County where A.

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Nicolai was a member in 1842-43, living in Independence. From here he went out as a minister. Mayer held a meeting in Green County when an aged mother was saved. Others already had been converted. A log church was built near Clay City, Indiana. Here lived the families Schafer, Lichte, Feller, Baumgartner. In 1869 this mission was incorporated with Marshall Circuit. In 1873 it was served by pastors from Brazil. By deaths and many removals of Germans the work died out. The English was opposed.

The Marshall Circuit appointments lying in Indiana, including Brazil, became Brazil Mission in 1873. John Beck was the first pastor, and organized a society of fifteen members. Prior to this time in 1871-72 C. Stockhowe formed



Zion Church, Brazil, Ind.

a society of John Steinsberger, Reinhold and Elizabeth Schultz and Katherine Nickel. In September, 1874, Beck was returned and on April 26, 1875, a board of trustees was elected, and on May 10, a building committee was elected. On July 6, 1875, a church lot was bought and deeded to the trustees, and their successors as the "Zion Church" of the Evangelical Association. The location was at the intersection of Forest and McDonald Streets. A frame church, 28 x 42 feet, was built and dedicated September 19, 1875, by Wm. Yost of Cleveland, Ohio. When, in 1875, the Clay County parsonage and church were sold the proceeds thereof were applied to the new parsonage in Brazil. In 1887 the last debt on it, \$176.00, was paid. In 1894 L. J. Ehrhardt conducted a revival here for Pastor M. F. Finkbeiner which reunited the forces which were seriously affected by the church trouble in 1891. United prayer and work accomplished this. In 1909 cement walks were built on both sides of the lot by the Ladies' Aid Society. In the spring of 1917 ten more feet of ground, adjoining the west side on the parsonage lot from street to street, was bought for \$275, thus giving ample room for a comfortable parsonage.

This society experienced many vicissitudes that threatened its life, caused

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by the church schism, language transition, pietistic teachings. It became apparent that a modern church was one of the needs to turn public favor to the society. The German worship was abandoned in 1913 for the English. In 1914 the Conference authorized the Conference board of trustees to assist this society in financing a building project, not to exceed \$15,000.00. After several arranged co-operative meetings between the local building committee and the Conference committee the building of a new church on the old site was authorized. On September 14, 1914, construction work began and the church building was finished at a cost of \$14,903.00. It was dedicated as the "Forest Ave. Church" on September 19, 1915, by Bishop S. P. Spreng. The church is built of brick with a double entrance in front, besides a rear entrance. It has a church and Sunday School auditorium, both with galleries. In the latter are classrooms above and below. It has art-glass windows, electric lights, modern equipped basement, and steam-heating plant. In 1917 the Conference voted this society, out of its missionary treasury, \$4,000.00 to be paid in four equal payments.

Pastors

For list of pastors from 1873 to 1915 see Volume I, except for the years when B. belonged to So. Ind. Conference, who were '76-77, C. Heim; '78, W. L. Luehring; '79-80, J. Kaufman; '81-82, G. M. Hallwachs; '83-85, N. F. Platz; '86, E. R. Troyer; '87, W. Koenig; '88-89, F. Matthias; '90, J. Mundorf; '91, G. F. Winter; '92, M. F. Finkbeiner. In 1916-17, E. G. Johnson was pastor; '18-20, J. H. Arndt; '21-22, W. H. Flurkey; '23, L. J. Ehrhardt.

This charge belonged to Wabash District from 1855-70; to Evansville, 1871-75; to South Indiana Conference, Olney District, '76-79; to Evansville, '80; to Olney, '81-82; to Evansville, '83-88; to Olney, '89-92; to Indiana Conference, Indianapolis District, 1893-1902; to Louisville, 1903-10; to Indianapolis, 1912-23.

BREMEN, INDIANA, 1844-1922

In 1844 George A. Blank and S. Tobias were the missionaries of Ft. Wayne Circuit, Indiana District, Illinois Conference. These men helped to blaze the way to Gospel-neglected communities in Indiana and western Ohio. (See under Ft. Wayne.) In 1845 Ft. Wayne circuit was divided into St. Mary's and Elkhart Circuits. The latter embraced Bremen. A. B. Shafer was P. E., and George G. Platz and Wm. Kolb were pastors. They preached the first sermon in Union Church that stood in the Bremen Cemetery. Finding access to hearts and homes they arranged for a "Big Meeting" in Daniel Ringel's barn, one mile N. W. of Bremen. It was a successful initiation of our work here. The Germans were mostly adherents to the Lutheran and Reformed Churches. They lived in spiritual apathy and many in gross sins and in bitter opposition to each other. But when our missionaries began preaching here, like Pilate and Herod, they became friends, and jointly arrayed their forces against "this new sect", denouncing and persecuting them shamefully. They were "Bedlam's Host"

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fruitlessly endeavoring to break up the meetings and to drive the missionaries away. But, nevertheless, the Lord's Word, preached by them, gripped men's hearts, and led to their salvation. Among the first conversions were Daniel Ringel and wife, and George Beyler.

Appointments in 1846

In 1846 Chr. Glaus and Wm. Fichte were assigned to Elkhart Circuit, which embraced Mishawaka, Coal-bush, Bremen, Zimmer's (Madison), Hepton, Burr-Oak Flats, Salem in Fulton County, Canada or Union, Otts, and probably other points in Elkhart County,—300 miles in circumference. They found access to many hearts hungering after righteousness. On Christmas they began a meeting in the Union Church in Bremen Cemetery. It resulted in glorious conversions and the organization of a society. In May, 1847, another four-days' meeting was held over Pentecost Sunday. Shafer reported, "It was one of the best he ever attended". June, 1847, G. G. Platz, Fred Wiethaup and H. Welty were pastors, with P. Burgener added later. This again was a good year. In 1848 S. Dickover, and B. Uphaus were the pastors, and C. Augenstein, P. E. Additions to this class this year were: Henry and Sophia Berger, John J. and Pauline Berger, Fred and Elizabeth Knoblauch, Philip and Elizabeth Berger, George and Dora Zimmer, Michael and Fredricka Berger. In 1849 Platz, Uphaus, and George Messner were pastors. Accessions this year were George Weiss and wife, Fred and Katherine Backler, John and Caroline Laudeman, Fred and Saloma Laudeman.

First Church Built

In October, 1849, began the construction of the first church on the N. E. corner at the Barren's cross-road, one mile N. W. of Bremen. It was dedicated early in 1850. It became the spiritual birthplace of many souls. In May of this year, J. J. Esher (Bishop) and J. F. Wolf became pastors; '51, J. F. Ragatz and Joseph Fisher. In 1852 Elkhart Circuit, with Bremen included, became a part of the Indiana Conference now organized.

Pastors Who Served Bremen

From 1852-56 see Elkhart Circuit. In 1857 Elkhart Circuit was divided, and Bremen became a part of Yellow River Circuit. From 1857-1912 see Bremen (Yellow River Circuit) for pastors in Volume I. From 1912-1916, I. H. Griesemer was pastor; '17-23, A. A. Knepper. For presiding elders see under St. Joseph and Elkhart Districts.

Early Camp-meetings

In August, 1852, the first camp-meeting here was held in Bellman's grove, one-half mile S. E. of Bremen. In August, 1858, one was held on C. Heim's farm. Twenty-four tents were set up. This was then a permanent campground and kept ready for service. No cattle were allowed to graze on it. Many people were converted here. On account of the remainder of penitents at the close

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of these meetings, services were continued in the Barren's Church for their benefit. Also in 1859 a camp-meeting was held. In 1860-65 these meetings were held in George Beyler's grove, north of Bremen. Board tents 12 x 12 feet were put up in a circle around the place of worship. The campfire for illumination was built in the center of the gathering place. Four forked-posts, about four feet high, were usually planted in the ground four feet apart in a square, then into these forks were laid two strong poles, and across these were laid planks and covered with a bed of clay to prevent the fire dropping through and burning the planks. A big blaze was kept up by one or two men replenishing the same with dry wood, or hickory bark. This method produced an illumination over the audience. Here and there lanterns were suspended, one especially near the preacher's stand. Usually several watchmen were appointed to keep order among the rowdies and to guard the tents. At these meetings base fellows gathered to disturb, and if possible, break up the meetings. One night a godless fellow came and freely indulged in wantonness. Ben Gingrich, a strong young man, a member of the church here, with righteous indignation, suddenly rushed upon him, gripped and hoisted him upon his shoulder like a sack of wheat, rushed out with him, and effectually quieted him. This brought a quietus among the disturbers. In one of these meetings, G. G. Platz, P. E., tall, strong, and fearless, caught a leading disturber behind the preacher's stand where he was performing impishly, bound him hand and foot with strong cords, and then left him lie there through the rest of that night's service. Over night he was guarded and the next morning taken to Bremen for trial before a magistrate. He had a heavy fine to pay. This settled further disturbance.

An Optical Delusion

At one of these camp-meetings Father V., a good but eccentric man, was very happy, but suddenly became possessed with an optical delusion. He thought he saw the devil standing near him. In his excitement he was going to grab him and cast him upon the campfire, saying, "We must burn up the devil" It so happened that he had not gripped the devil as he supposed, but a Mr. B., a good brother of the church, who firmly resisted V. and admonished him to desist and not give way to a delusion. This was embarrassing for B. and others who saw V.'s delusion. Such an action put religious zeal in a false light. After a little applied persuasion, however, V. released his grip on B. without harming him.

Internal Developments

In 1857 Fred Geisel built the first parsonage at Barren's Corner. This house still exists in a remodeled form. Fred Wiethaup was the first to occupy it. In 1858 C. Ude succeeded in having the second church built in Bremen. The church was dedicated by Bishop J. J. Esher (date not found). The Barren's church was sold in 1871. The second one had a high tower with a fine bell. In 1873 J. K. Troyer reported that the society had bought a new parsonage in town

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and had enlarged it. He declared it to be the most comfortable one in the Conference boundary and good enough for a bishop to live in.

The Third Church in Bremen

The third church was built in 1900. The cornerstone was laid August 5th, by S. H. Baumgartner, P. E., after an English address, and a German address by Pastor Braeckly. The collection amounted to \$69.00. The building committee was composed of Pastor Braeckly, Wm. Huff, J. J. Beyler, J. F. Weiss and H. Schlosser. The church is built of red, pressed brick, and has a large auditorium, a large class-room, art-glass windows, gas lights and a hot-air furnace. It was dedicated January 20, 1901, by Bishop S. C. Breyfogel. When \$10,700.00 was raised by pledges and cash, there was a surplus of \$700.000 with which to make extensive improvements on the parsonage. Under B. Schuermeier the church was re-frescoed, rostrum re-carpeted, floor polished and electric lights installed, all at a cost of \$650.00. In 1914 I. H. Griesemer had 52 accessions. In January, 1916, Evangelist C. A. Glass held a revival here when many were converted and joined the church. This year the basement was enlarged and made into a primary Sunday School room.

English Introduced

N. J. Platz introduced English preaching for Sunday evenings once a month for the benefit of the young people. In 1902 all evening services were made English. Under A. A. Knepper all services became English. This society recommended the following men to the Gospel ministry: John Berger and George Zimmer in 1864; Washington Knoblauch in 1869; L. Stock, 1879; E. C. Ewald, 1898; E. Q. Laudeman, 1900; F. B. Walmer, 1901; E. E. Miller and G. A. Weishaar, 1905; G. S. Lozier, 1911; O. O. Lozier, 1914. The wives of nearly all, also, came from this society.

Organizations

A Sunday School was organized early in the history of the society and has grown to be one of the best and largest in the Conference. In 1900 W. G. Braeckly organized a Ladies' Aid Society which did much in furnishing the new church, and since has remained active. A Woman's Missionary Society was organized by W. G. B. in 1902, and it has been a liberal supporter of the Woman's Missionary work. A Young People's Alliance was organized by Wm. Koenig, January 1, 1895. Fred Laudeman was the first president. It has continued since and won the silver cup in the Conference Branch Young People's Alliance Convention several times for contributing the largest sum for missions.

Conferences Held Here

In September, 1876, the last of the Fall Conference sessions was held here. Bishop Thomas Bowman presided. Here at this time the South Indiana Conference was organized in the "Bremen Hall" by Bishop John J. Esher. One session was held in 1879 by Bishop Ruben Yeakel, one in 1891 by Bishop T.

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Bowman, one in 1904 by Bishop S. C. Breyfogel, one in 1922 by Bishop S. P. Spreng.

BRISTOL SOCIETY

* The date of organization of Bristol Class was not found, but it was a part of New Paris Circuit in 1874. It was near Bristol, Indiana.

BROWN'S CORNER

This class was seven miles S. E. of Huntington, Indiana. It was organized in 1885 by I. B. Fisher of Huntington Circuit. In April, 1886, it was added to St. Mary's Circuit. No further report could be found of this class.

BUCK APPOINTMENT

This class was three miles S. E. of Coal-Bush Society, south of Mishawaka. It was later called "Woodland" Class. Martin Speck took up the class in 1862. He preached in a schoolhouse. It was a place of great wickedness. There was a saloon across the road from the schoolhouse, he said, "whose inebriates often greatly disturbed the meetings". But Speck made inroads upon their wickedness. Good people feared for his life. But no harm came to him. Later a church was built here. The class was short-lived and the church was sold to the Reformed Church.

BUNKER HILL, INDIANA

The work of the Evangelical Association around Bunker Hill, Indiana, dates back to 1852 when J. Keiper of Miami Circuit visited the Spangler and Brown neighborhood, three miles S. W. of Peru; the Sharpie community, three miles south of Peru, Indiana; the Gerhart and Schupp settlement, two miles east of Waupecong, Indiana; the Condo and White Hall vicinity, two miles S. E. of Miami, Indiana; the Walter's place, two miles S. W. of Bunker Hill. But the work in Bunker Hill commenced under B. Uphaus' pastorate and Fred Geisel of Fulton Circuit in 1854. They preached in the homes of Peter Walter, John Kurtz, and at Hepperle's home near Bunker Hill. There were as yet no converts. In 1855-56 J. M. Kronmiller became pastor. George Daufel, N. E. of Bunker Hill, accepted the faith of the Evangelical Association and united with her at the Sharpie appointment. In 1858 Waupecong Mission was established with Fred Geisel as pastor. The mission was a part of the St. Joseph District.

The first great awakening took place in the spring of 1859 in the Walter neighborhood, resulting in the conversion of Peter Walter and wife, John and Dora Kurtz, the Mohr's, Hepperle and the Acherle families. These joined the Evangelical Association and were formed into a class with P. Walter as class-leader. In 1860 J. Trometer, pastor; Mr. and Mrs. Spangler, near Peru, joined the class this year. In 1861 this mission was added to Whitewater District. Trometer was returned. He now had 12 appointments. He bought a home in

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Bunker Hill, moved in, and held preaching services in it, and this house continued to be the meeting place until 1864 when the Daufel and Walter Classes rented a schoolhouse in town for services. Later this building was bought for a church, located in the north end of town on Main Street. Here services and Sunday School were held until 1873 when this society, under Wm. Koenig's labors, built a brick church, 32 x 48 feet, with a small belfry. This church stood in the south part of town and was dedicated November 30, 1873, by R. Dubs, editor of the *Christliche Botschafter*. A revival was held resulting in 24 conversions and 20 accessions. The first board of trustees consisted of P. Walter, Geo. Daufel and G. Metzger. This society was German, and not until 1890 was English introduced by S. H. Baumgartner, but too late to save and build up the society with two other English churches here. In 1920 this church was sold and half of the proceeds were used for a new parsonage at Zion appointment and the other half was donated to Kokomo Mission.

In 1864 a parsonage was bought in Bunker Hill on North Main Street. Four years later it was sold and one was bought in Waupecong, Indiana, being more central for the work. But in 1883 this was sold and the proceeds used to again buy one in Bunker Hill, just west of the present bank building. In 1890 an additional lot adjoining the parsonage property was bought for about \$300.00. In 1899 this property was sold and another one was bought almost opposite the church with an extra cost of \$450.00. This one was sold in 1920 and the proceeds applied to the new one at the Zion Church.

Pastors Who Served Here

1852 Miami Circuit, J. Keiper; '53, Fulton Circuit, P. Goetz and Fred Schuerman; '54, B. Uphaus and Fred Geisel; '55-56, J. M. Kronmiller and Carl Heiden 1st year; '57, Fred. Wiethaup; '58, P. Burgener and B. Ruh. In 1859 Waupecong Mission was formed of appointments south of the Wabash River and served by Fred Geisel. For pastors from 1858-1915 see Volume I. 1916-17, A. W. Bender was pastor; '19-23, I. H. Griesemer.

WAUPECONG AND ZION SOCIETIES, BUNKER HILL CIRCUIT

J. Keiper was the first to preach near Waupecong. (See Bunker Hill). In 1859 Waupecong Mission was formed. In 1860 a church was built here. Early members here were: Daniel Kuhn and wife, Chr. Pflueger and wife, and J. Hochstettler and wife. The once hopeful society here ceased to be in 1882. The church was sold and the proceeds applied to a parsonage, and the few members here were incorporated with the Zion Society. But for a few years thereafter preaching and prayer-meetings were held in private homes.

The Zion Society was organized in 1865 by J. Kaufman. Previous to this time H. L. Fisher preached some in a schoolhouse on the S. W. corner of the cross-road at the Zion Church. In September, 1864, Kaufman held regular services at this place. Under the Holy Spirit's direction he preached the Gos-

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pel with many tears and with joy reaped a harvest of souls. It was on Easter Sunday when a glorious spiritual awakening broke out and terminated in 27 conversions and 33 accessions. These were mostly Amish people among whom was a Troyer family. At one time in this meeting the rejoicing of the saved drifted into a tumultuous confusion. K. feared that great fanaticism might grow out of this and with weeping and prayer admonished them against wild demonstrations which was heeded and they settled down to a normal rejoicing. In this meeting an Amish boy came to the altar for salvation. When his parents found this out his mother became incensed and rushed to the service with a broom-handle to get her son away from the altar. He followed her home, for nothing else would do, but the next morning he was at the meeting again and in the evening he found peace and was very happy. Further molestation ceased. At the close of this meeting a society was organized, divided into two classes, named Salem and Zoar. J. K. Troyer was leader of the first and E. R. Troyer of the second. Later they adopted the name "Zion" embodying both classes.

In 1866 the first church was built by Kaufman and dedicated as "Zion Church" by Joseph Fisher, P. E. The cost of the church was \$1,800.00. The first trustees were: A. J., J. K., and E. R. Troyer. Many glorious revivals were conducted in this church. In 1906, J. M. Lantz, pastor, the church was turned one-quarter around and a large class-room and a corner-tower were built in front. A pulpit recess to the south, circular pews, and acetylene lights were installed. It was re-dedicated November 18, 1906, by Editor S. P. Spreng. In 1916 it was re-frescoed.

The first Woman's Missionary Society here was organized by S. H. Baumgartner in 1889. The Young People's Alliance was organized by C. W. Spangler on August 25, 1892. The Sunday School was started at about the beginning of the society and has since been maintained and is one of the best country Sunday Schools.

Camp-Meetings

On August 12, 1869, the first camp-meeting on this charge was begun on Father Hochstettler's farm, three miles south of Waupecong. The camp had 26 board tents. Bishop J. J. Esher was chief speaker, M. Mayer, P. E. The spiritual tide was high. Twelve souls were converted. A special Missionary meeting was held. The men responded liberally to appeals for funds for the missionary cause. Some men made their wives life-members of the General Missionary Society; while others became life-members on their own initiative. Then with exuberant joy they made preachers and preachers' wives life-members, and as a climax, they made the Bishop an honorary member of this society as a mark of appreciation of his service. About 75 church members were present and contributed \$725.00 in cash and pledges. This was shortly after Zion Society had pledged \$80.00 for the Indiana Conference Missionary Society. To the P. E. and the Bishop they paid \$90.00 and the traveling expenses of all

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ministers present, and the full salary of their pastor. The above sum (\$725) was given toward liquidation of the General Missionary debt. These facts show the result of spiritual camp-meetings in former days.

In 1871 another blessed camp-meeting was held. The opposition was bitter. The devil's imps, in human form, yelled furiously. Stiff nominal Christians here scolded in anger. Arrests had to be made of some of the devil's chiefs. But in spite of all this, Pastor Miller reported "conversions and 13 accessions to the church. God's children had a new spiritual uplift". At this meeting, at the suggestion of the P. E., the people decided that Waupecong Mission should be made a circuit with the proviso that the missionary money now contributed should be credited to the field as salary. This was gladly done. The people gave liberally. At this meeting an appeal was made for the Orphan's Institution. \$1,300.00 was pledged. In 1873 this camp-ground was destroyed by fire, the work of an incendiary, it was believed. But in 1874 a new camp-ground was secured. New tents were put up with improved facilities. Soon after this, however, camp-meetings ceased. In 1883 J. Hoffman had a wonderful revival in this society, when 24 were saved. In 1886 George Roederer had many conversions and accessions.

A Remarkable Meeting

In the fall of 1889, at a 10 a. m. meeting, victory seemed to be near, but a disunion of hearts apparently was in the way. The pastor had earnestly exhorted the people to a unity of spirit. A number prayed earnestly without definite victory. A. J. Troyer, local pastor, said, "I wonder if we can all, in sincerity, pray the 'Lord's Prayer'". All kneeled and prayed the prayer thoughtfully and with self-examination. At the petition, "Forgive us our debts as we forgive our debtors", there was a great melting together of hearts. Reconciliations followed quickly and a flood of joy came over the people manifesting itself in praises to God, shouting and laughing with joy. One brother working in a nearby field tried to husk corn, but could make no progress. So he concluded if he could not husk corn he might as well go over to the meeting. He arrived in time to receive a blessing. Finally about 1 p. m. this meeting closed. This victory was followed by a break with sin among the unsaved young people. Fourteen were saved and ten joined church.

Ministers Licensed to Preach from These Classes

Waupecong: J. M. Condo, 1864; E. E. Condo, 1866; S. S. Condo, 1869. From Zion: J. K. Troyer, 1867; A. J. and E. R. Troyer, 1868; E. T. Hochstetler, 1869; A. S. Fisher, 1887; H. W. Fisher, 1888; J. M. Lantz, 1903. All have been in the active ranks.

ST. PAUL'S CHAPEL, BUNKER HILL CIRCUIT

In August, 1879 A. Iwan of Bunkerhill Circuit, began preaching at the "Springer Schoolhouse". There were no Evangelical members here. No en-

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couragement was given him to continue, but he labored in faith amidst persecutions. One soul was saved and joined church. His successor labored faithfully without any accessions. In 1883 J. Hoffman continued here for three years and had four accessions. In 1886 George Roederer came. He held a protracted meeting in the schoolhouse and had a number of conversions and increased the membership to 36, and organized a society. Charter-members were: Jacob Springer, wife and daughter, Anna; John, Francis, Anna C. and Caroline Springer; Chr. and Elizabeth Feller and sons, J. W., A. W. and Geo.; Fr. and Amanda Metzger; Carl, Katherine and Rosa Conrad; Ben and Josephine Gerber; Alfred and Mary B. Spurgeon; John A. and his mother, Nancy Landrum; Mary A. and Wilburn N. Smith; Wm. and Lydia Woolpert; John C. Heinickel; Emily C. Bowland; Ida S. Soda; Bruce A. Kelly; Olive D. Kling; Frank McKane; Wm. H. Hicks; Leon Busby; Mary Springer. J. W. and A. W. Feller, later entered the Gospel ministry, the first was recommended by the Enterprise, Illinois, Society; and the second later joined the Wesleyan Methodist Church and came to us from that church.

One evening during Roederer's revival, Satan inspired some of his followers to destroy some of the schoolhouse property. The teacher thereupon, fearing further damage, if services were continued in it, refused it for further services. What now? The revival was in full blast, but no place to continue it. A special meeting was called to consider the feasibility of building a church. It was decided to build with God's help. Pledges in money and labor were made and \$800 was secured. John and Jacob Springer and Chr. Feller furnished most of the timber gratis. A Gothic church, 32x46 feet, was built, with a belfry and bell, costing \$1250.00. The same was dedicated October 16, 1887, by Bishop J. J. Escher of Chicago. It was dedicated as the "St. Paul's Church". It is located in Harrison Township, about three miles south of North Grove, Indiana. This class in 1923 is still small due to loss by deaths and removals.

An Open Confession Made

While S. H. Baumgartner held a revival here in the winter of 1891, members of eight denominations took part, resulting in 22 conversions. Some of them were of the toughest characters of the community. One John H. was converted. He had been very profane, a gambler, boozier, disturber of religious meetings, and bitter towards all preachers. After he had been several nights at the altar seeking pardon without success, a local M. E. minister came to the service. He sat on the rostrum looking on as the seekers labored for salvation. Suddenly H. remembered an evil he had perpetrated against this local preacher, and rising up, he spoke to him, saying, "Do you know me?" The preacher said, "No!"

Then said H., "Do you remember having received a thrashing in a certain saw-mill about twenty years ago?"

"Yes, I do", said the preacher.

Then H. said, "I am the fellow, I am sorry I did it. I wronged you. Can

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you and will you forgive me? I cannot find pardon for my sins without confessing them and asking pardon from you."

The preacher said, "Yes, I certainly forgive you."

Then H. again knelt at the altar and prayed earnestly, and in five minutes he sprang to his feet a saved and happy man. That evening in a testimony meeting testifying to God's pardon, he gave utterance of his former hatred for ministers. He said, "I hated all ministers of the Gospel. I often wished I might step out on the public road in front of my house when Rev. B. passed by, seize him by his long black beard, pull him out of his buggy into the mud and drag him around in it. But now I want him to stop frequently at my home and make it a place to rest and nourish his body at my table", as it was yet a few months before Conference removed the pastor in April. But later, H. yielded to temptations, fell from grace, and died in sin and shame.

MCGRAWSVILLE CLASS, BUNKER HILL CIRCUIT

According to the best obtainable information, Jacob Trometer was the first Evangelical preacher that preached in this vicinity. The first converts were in 1861. The "Hope" Class was then organized. The members were Leonhart and Barbara Lippold, Conrad and Elizabeth Reminger, and Barbara Scheuerman. For years services were held in homes or in schoolhouses, and in the German language only, but later the English prevailed. In 1902 J. L. Buyer held a revival here resulting in 20 conversions. Then a subscription list for a church was started and a suitable site was selected, but from lack of unanimity in the society the project failed. The field here was abandoned in 1904.

BURTON, SIX MILES WEST OF ROCHESTER

About 1856 or '57 preaching by ministers of our church began in this locality. A class was organized which worshipped in homes and later in a schoolhouse. The members were Michael and Susanna Wales; Wm. and Matilda Wales, John and Susanna Fishley, John and Mrs. Schetz. In 1860 A. Nicolai and J. M. Gomer held a meeting four miles west of Rochester in the Wales schoolhouse in which community six members lived. The people at first were hesitant to attend fearing they might be entrapped. But gradually the crowd increased. There were six conversions and seven accessions. In 1887 a brick church was built by the M. E., U. B., and Ev. Asso. members of this locality and was dedicated January 1, 1888, by Bishop R. Dubs of the Evangelical Association. J. Wales was the pastor and D. S. Oakes the P. E. Many blessed Union meetings were held here, conducted by the three pastors of the above named denominations. At the close of the revivals converts were instructed to take their stand with that pastor whose church they wanted to join. These three societies in one, kept quite even in membership for some time, but in 1914 the M. E. ceased operation and sold their interest in the property, with equal

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shares to the other two churches. Early in 1916, the two remaining societies built a new church on the old site. The cornerstone was laid by L. S. Fisher of South Bend, Indiana. On June 4, 1916, this church was dedicated by Bishop L. H. Seager, assisted by Rev. Grimes, P. E. of the U. B. Church.

The preachers who served here were those of Fulton Circuit to 1885 (See Akron); of Rochester Circuit until 1901, when the circuit was divided into Akron and Tippecanoe Missions. This class remained with the latter. In 1907 the circuit name was changed to Leiter's Ford. In 1908 this class was again added to Akron. In 1913 it was added to the Culver work, in 1915 again to Rochester Circuit and so remained to 1923. For pastors from '85 on see Grand View.

BURR-OAK FLATS

This appointment was one mile west of Burr-Oak, Indiana, near the Nickle Plate R. R. In 1846 this point belonged to Elkhart circuit. Services were held in the Burr-Oak schoolhouse. Some of the early members were: Abe Garnes and wife, Samuel Garnes, Mr. and Mrs. Burkhart. Later Rev. H. E. Overmeyer and wife joined. A church was built in early years. Our work here was German. Our people allowed the U. B. people the use of the church to conduct English revivals, who thus gained the young folks. The German soon died out beyond hope of gaining a future here. In 1886 the church was sold to the U. B. society, who moved it into Burr Oak. In 1894 the church-lot was ordered sold, and to apply the proceeds to another church or parsonage on Twin Lakes Circuit. The Conference treasurer, however, was made the custodian of the proceeds until called for. Pastors here were those from Culver appointment.

CALVARY, OR YOUNG'S, EAST OF DECATUR

This class is about five miles east of Decatur, Indiana. S. S. Condo from Decatur, was probably the first of our preachers to preach here in 1870, in the Young's Schoolhouse, one mile south from the present church. It seems that this year a class was organized with a few members, namely: J. Eli Stoops, (Rev.), Emmanuel Hawk and wife, Mr. Struby and wife, Mr. Wetters and wife. In 1873 C. C. Beyrer served Decatur Circuit. In April, 1874 he held a meeting here resulting in 37 conversions. J. E. Stoops now began to raise funds for a church. Calvary belonged in 1874 to St. Mary's Circuit, Fred Launer and S. C. Schup were the pastors; '75, J. Wales, pastor. In '76 Decatur with Calvary became Decatur Mission; Joseph Fisher, pastor. In '77 it was added to St. Mary's Circuit, S. S. Allbert, pastor. A frame church was built and dedicated in the fall of 1877. In '78, Fred Launer served; '79 Wm. Ackerman under B. F. Dill; in '80, I. B. Fisher. In '81, this class with Decatur again became Decatur Mission, J. M. Dustman, pastor for three years. In '84-85, A. R. Shafer served, second year Calvary belonged to Decatur Circuit; also in '86, J. E. Stoops, pastor. Stoops and Gottschalk and Fred Stocher were elected trustees. There

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remained a debt of \$246.45. These men with the P. E. were appointed a committee to sell the church, pay the debt, and if there remained a surplus to turn it into the conference treasury. The money, however, was raised and the society was saved. In 1893 it was a part of Payne Mission. R. Rainey, pastor; '94-96, Philip Buehler; '97-98, supplied; '99, to Decatur Mission; 1900 to Paulding Mission, A. Wiesjahn; 1901 to Decatur; '02 to St. Mary's Mission, C. D. Ringenberg, pastor; '03-08 to Decatur; '09 to Ohio City Circuit, E. R. Roop; '10 to Chattanooga, E. R. Roop; '11-12, E. B. Jones; '13-14, J. L. Buyer, Jr. The church was reseated with modern pews in 1913, and with art-glass windows installed at a cost of \$450.00. In 1915 it was served by E. E. Roberts as supply; '16, E. O. Habegger; '17, J. E. McCoy; '18-21, E. H. Baumgartner; '22 to Bryant Circuit; '23 back to Decatur to be served on Sundays at 9 a. m. and 2 p. m.

CALVARY, KOSCIUSKO CO., INDIANA

This society was located five miles south of North Webster. It was taken up about 1868 or '69. J. Keiper in 1869 served Elkhart Circuit, to which it belonged, with S. S. Condo. In 1872 it became a part of Benton Circuit, served by P. Roth and Aug. Geist. On December 6, 1886, W. H. Brightmire held a revival here which resulted in 18 conversions. There was a church here. The Baptists, being well entrenched here, thus limiting the field for us, the church was sold to them in 1893 for \$135.00, and the proceeds were applied on a parsonage in North Webster.

CAMP CREEK OR BROWNSTOWN, ILLINOIS

Vandalia Circuit

This field was originally called "Vandalia Circuit" named after Vandalia then the State Capitol of Illinois. In 1846 J. G. Miller, pastor of Mt. Carmel, Illinois, was instructed to visit Fayette County, Illinois, and look up preaching places in Vandalia and vicinity. Camp Creek, that flows near by the Zion Church, gave the circuit the new name "Camp Creek". On its bank near the present location of the church, the Indians once had a notable encampment. This fact gave the creek its name. In 1920 the field name became Brownstown after the nearest post-office.

In July 1846 A. B. Shafer, P. E., came to Vandalia to hold a two-days' meeting in the Presbyterian Church and to aid Brother Miller to lay the foundation of a new field of labor. In 1847 Vandalia Mission was established. Jacob Trometer, of pioneer fame, husbanded the eastern part of Mt. Carmel Circuit which included Marshall, Illinois, and vicinity and this section of Illinois. Bro. Miller was hindered by chill-fever. He found his field too large for him to meet the requirements. The field had a circumference of over 600 miles with headquarters at Mt. Carmel, 80 to 150 miles away. The principal places which he visited were Vandalia and vicinity, Springfield, Pulaski, Decatur and vicinity. He made three visits to each of these places up to December, 1864, with the ex-

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ception of Pulaski. At all of the places the German people urged him to repeat his visits. Truly, "The harvest was great but the reapers were few". In 1847 the Illinois Conference divided Mt. Carmel Circuit. The western portion of it with eastern Iowa constituted Iowa Mission and was added to the Illinois District, which was then subdivided into Peoria and Madison Districts. Iowa Mission belonged to the former which was served by J. J. Esher (Bishop). In 1848 this section of Illinois was attached to the Wabash District, and was left to be supplied. No record of supply is found and no record for 1849. In 1850 it was re-attached to Iowa Mission, and Wm. Kolp was assigned with G. G. Platz as P. E. of Peoria District. In 1851 Henry Esh was pastor and Samuel Baumgartner, P. E. In 1852 at the organization of the Indiana Conference this circuit remained with the Illinois Conference, and was served by J. H. Jambert, who was returned with H. Schelp in 1853. This field was ceded to the Indiana Conference in 1854, and served with Marshall Circuit by B. Ruh.

Hickory Creek Society

In 1854 Henry Rexwinkel moved to Wheatland Township in Fayette County, about six miles south of Brownstown, where Gottlieb Morganthaler, Henry Tobias, and Bro. Augenstein had moved in 1853. The last named soon afterwards moved to Shelby County, Illinois, four miles N. E. of Stewardson, Illinois, where now the Prairie Class is located. H. Rexwinkel and G. Morganthaler later moved to Camp Creek where they maintained prayer meetings. In 1855 the Indiana Conference instructed pastor B. Ruh of Olney, Illinois, to revisit this locality, which he did, and in the winter of 1855-'56 organized the Hickory Creek Class. In 1856 Wm. Beckman of Marshall Circuit, Illinois, served this section. There were a number of conversions here in 1863, and several accessions at a quarterly meeting. Many of the settlers here came from Chicago. Building material had to be hauled here as this country was mostly prairie land. Time of relinquishing the work here is not known.

Camp Creek, or Zion

In 1857 J. Kronmiller was pastor on Marshall Circuit which included Camp Creek. He organized a class here with Philemon Miller (later a minister) first class-leader. On one of K's trips here, darkness having overtaken him, he encountered a serious rainstorm on the prairie. He could not proceed; so he had to remain in the drenching rain the whole night. In 1858 Vandalia Mission was formed of the western portion of Marshall Circuit and J. Trometer was assigned to it. He also served it in '59. Conversions and accession crowned his efforts. In '60-61, C. Wessling served successfully. He built a log parsonage at Camp Creek, and in great satisfaction wrote to the *Christliche Botschafter*, that "the house was good enough for a Bishop to live in". These humble dwellings were appreciated as being in keeping with those in which most of the laity lived.

The first church was built under the labors of Geo. Schmoll in the spring

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of 1863. But it seems it was not dedicated until August 6, 1865, by M. Hoehn, P. E., as Zion Church. W. Wesseler was pastor. Schmoll also found entrance into Shelby County, around Stewardson, Illinois. In September, 1863-64, Wm. Wesseler was pastor with J. Beck assisting the second year; 1865-66, M. Klaiber with August Scholz the first year and Fred Launer the second year. K. organized a class in Shelby County, likely at Wolf Creek or Prairie. The first year he took up an appointment near Edgewood, Illinois. In 1866 Conference divided Vandalia Mission. Camp Creek, Hickory Creek, Gilmore Schoolhouse, Grane's Class, Westphalen near Watson, Illinois, and Breising, S. E. of Effingham, Illinois, constituted the new Vandalia Mission, while the appointments in Shelby County became Shelby Mission. In 1867-68 Carl Schamo was pastor of Vandalia Mission; '69, George Kloepfer; '70-71, Fred Launer. In '72-73, E. T. Hochstettler had 20 conversions and 17 accessions at Zion. In '74-75 C. Stockhowe began preaching at Vera, Illinois, 11 miles north of Vandalia. In 1876 these Illinois appointments became a part of the new South Indiana Conference, with Stockhowe, pastor. In February, '77, N. F. Platz was sent as assistant to the field and both, he and Stockhowe, were returned in September, '77. In 1878 Conference session was held in March, and so continued. In '78, Geo. Berstecher served, and in '79-81, M. Koehl. In '79, the first camp-meeting was held one-half mile east of Zion Church with blessed results. In 1882 E. Bohlander served; '83-85, W. L. Luehring; '86, C. Stockhowe; '87-88, Fred Theiss; '89-91, M. F. Finkbeiner; '92, the name Vandalia was changed to Camp Creek. In '93, with the South Indiana Conference, it was ceded to the Indiana Conference. For ministers from 1893-1915, see Camp Creek, Volume I. 1916-17, Philip Haney served as pastor; '18-19, J. Mundorf; '20-23, E. L. Gambee. The circuit name was now changed to Brownstown. In 1919 a tower was added to the church and a bell placed in it. Many blessed revivals were held here. Philemon Miller was recommended to the ministry in 1866. He served actively only for a few years.

EMMANUEL, CAMP CREEK, ILLINOIS

This society is 2½ miles S. W. of Zion. It was organized in 1890 by M. F. Finkbeiner who also built a church here in 1891, dedicated the same year by Bishop Thomas Bowman as Emmanuel Church. While F. was assisting in the erection of the church a glancing nail destroyed the sight of one of his eyes. This society had many hard fights against wickedness in the community. They were frequently disturbed in their public worship at nights, but regardless of this they enjoyed many victories and many souls were converted. This society always belonged with Zion appointment.

CAMBRIDGE CITY, INDIANA

In 1849 our ministers from East Germantown began preaching in this city, in homes and in the school houses. The members then were: the C. Mosbaugh

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family, J. Schafer's, John Reinman's, Geo. A. Blank, P. E., and family; and Geo. Sperry. But the place was soon abandoned. In 1915 the city was again taken up with E. Germantown. Previously, in 1908, L. S. Fisher, P. E., tried to gain entrance. At this time Rev. C. M. Pierce and Rev. A. V. Scheidler lived here. Fisher preached several times in the Baptist Church, but could not get permission to continue. J. J. Wise, P. E., in '15, obtained an agreement with the Baptist people that they should be served with our E. Germantown pastor free of charge for the use of their church. W. I. Weyant became pastor for two years. In 1917 the place was dropped as the Baptists were unwilling to grant us the Sunday School and the free use of the church for preaching service which we gave them gratis; nor would they pay their share of salary for ministerial service.

CARLISLE HILL, SOUTH BEND, INDIANA

This appointment existed as early as 1859, when it belonged to Berrien Circuit, which was partly in Indiana and partly in Michigan. Its location was west of South Bend. In 1862 it was attached to South Bend Circuit. In 1868 it was served with South Bend Station. In 1876 it was added to the newly formed LaPorte Mission. Soon after the place was discontinued.

CANADA OR UNION, ELKHART COUNTY

This society was about 12 miles S. W. of Goshen, Union Township, Elkhart County, Indiana, near the St. Joseph County line. The name "Canada" was derived from early settlers from Canada. Our ministers began preaching here about 1840-41. In 1843 D. Kern and Geo. A. Blank held a meeting here amidst great opposition; but God's people nevertheless feasted on the "Hidden Manna", and sinners were converted to God. For early history and pastors here, see Elkhart Circuit. In 1850 J. J. Esher (Bishop) and J. F. Wolf had a "Big Meeting", here. The struggle against moral darkness was great, but finally great victory came. Blessings fell in a "veritable Pentecost". In 1853 the following were members: John Wenger (class-leader); Jacob Beyer (exhorter) and wife; Geo. and Anna Klein; David and Anna Beyers; Jonas and Elizabeth Wenger; Katherine and Anna Hurst; Sophia Stoh; Magdalena Dausmen; Mrs. Magdalena Dausman; David Bright; Mike Bailey; Geo. and Katherine Walter. The first church here was built of logs in 1849, and stood on Solomon Hurst's farm, and was dedicated by A. B. Schafer, P. E., on October 21st. In 1871 this church was sold for \$50.00. It stood 160 rods south from the public road, nearly that far from the road north and east. Access to the church was by a lane $1\frac{1}{2}$ rods wide. \$5.00 was paid for the lane southward. In 1920 part of this lane had to be quit-claimed by the Indiana Conference trustees, as the lane was not sold at the time the church was sold. The land having been under cultivation for over 20 years the Conference lost its claim upon it.

About the year 1858, families began to move away, some to Lima, Indiana,

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and others to Michigan, and others to five miles east of Syracuse, Indiana, where they were organized into the Ebenezer Class, namely: Byers, Klein's and Rapp's. Services here continued for some time after the church was sold but were abandoned about 1882.

CARMI, ILLINOIS, EMMANUEL

The initial steps of the work of the Evangelical Association in and about Carmi, Illinois, were taken in July, 1856, by S. Dickover, P. E. He then made his first visit into White County, Illinois, where he found 90 to 100 German families mostly from Baden, Germany. He preached once for them. Fruitful impressions were made. He offered them preaching once every two weeks if they had no objections. Unanimously they voted for such services. Thereupon Joseph Fisher and Chr. Wessling from Mt. Carmel Circuit preached here alternately with good results.

Over the holidays these men held a meeting in Carmi. The Lord wonderfully manifested His power to convict of sin and to save therefrom. At the first invitation 18 people came to the altar. Each day others came. Conviction also seized people in their homes. They could not sleep after retiring. They fell on their knees to pray and "prayed through". Folks who came to the meeting prompted by curiosity, became gripped with such conviction of sin that they surrendered to God and were saved. Dickover said, "If angels rejoice over one sinner that repents, oh, what rejoicing must there have been over the many that here repented and were saved. Yes, the praises that were heard on Bethlehem's fields, in announcing the nativity of Christ, was now heard on Carmi's fields due to the birth of Christ in their souls, Hallelujah! God keep them faithful to their end, Amen!" There were 40 professed conversions and 30 accessions. Others were still seeking at the close of the meeting.

A frame church 34 x 46 feet was now built in Carmi which cost \$1,000. Dedication services were held from August 13 to 16. S. Dickover preached, then dedicated the church as "Emmanuel Church". Already, Friday evening, 19 persons came to the altar for salvation and most of them found peace. But persecutors were also on hand with mockery, swearing and slandering. On a prayer-meeting night on the way home, J. M. Gomer and one other convert were pelted with stones. G's friend fell to the ground, though not mortally hurt. With the poet they could sing, "The greater the cross, the nearer is heaven; he who is without the cross is without God."

Developments

September, 1857, Carmi and vicinity became a mission, served conjointly with Mt. Carmel and Olney charges, by J. Fuchs, D. Bartholomew, and C. Kohlmeier. A Sunday School was organized in early days, and has been maintained since. For years the society maintained a Young People's Alliance, and Ladies' Aid Society, and a Woman's Missionary Society. A sample of early quarterly

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conferences: on December 2, 1857, one was held in Zion's (country) church; Philip Bretsch, president; J. Fuchs, secretary; D. Bartholomew and C. Kohlmeier, probationers; Jos. Meier, John Winter, Carl Schmidt, and Christoph Wagenick, class-leaders. In 1858 exhorters were added. On October 23, '58, at such a conference it was reported that J. D. was intoxicated and this conference voted that he be expelled from church. On December 31, 1859, it was reported that L. B. was imbibing intoxicants. It was voted that he should be expelled from church, if the charge should be found true after investigation. Also a sister was accused of dancing. By vote she was to be expelled from the church if it should be found to be true in an investigation. In those days discipline was enforced.

The second church was built by Chr. Wessling in 1873 at a cost of \$3,200.00 and was dedicated by Bishop R. Dubs, July 27, 1874. This church has a large auditorium, with a tower and bell, and a class-room added on the rear. Under B. E. Koenig the furnace was installed, new floor laid and church repainted. On Oct. 6, 1860, the quarterly conference decided that a parsonage should be built at Zion, the country church. The parsonage in Carmi was built ————. In 1877 a barn was built and a well dug. The old parsonage in the country was sold in 1878 and the proceeds applied to the barn in Carmi. Under A. W. Feller, electric lights were installed in the parsonage.

Pastors Who Served Here

In 1856 Jos. Fisher and C. Wessling. For the years '57-75 and from 1893-1915, see Carmi, Volume I. In 1863 A. Dassel under appointment died during conference year. Appointments by South Indiana Conference were as follows: '76-77, M. Speck with Stier the first year; '78, Chr. Matthias and Fred Dauner; '79-80, M. Mayer; '81-83, C. Stockhowe; '84-86, Wm. Koenig; '87, H. Schleucher; '88, Fred. Schweitzer; '89-90, H. Weishaar; '91-92, E. J. Nitsche. From 1893-1915 see Vol. I. '16-20, W. E. Snyder served; '21-23, F. D. Stemen.

This field belonged to Wabash District from 1856-70; to Evansville, 1871-74; to Olney, 1875-92; '93 united with the Indiana Conference and belonged to Louisville District to 1907; to Evansville District, '08-10; to Indianapolis, '11-23.

CARMI, ZION SOCIETY

This society is four miles north of Carmi. The early history of this class is identical with that of Carmi. They were started the same time by the same men. The first prayer-meeting here was held December, '56. Joseph Fisher closed a glorious revival here in September, 1857. In ten days 26 professed salvation and 25 joined the Evangelical Association. They then built a church which stood about 1½ miles S. E. of the present one. It was dedicated August 16, 1857, as "Zion Church", on the same day as the church in Carmi was dedicated, likely by S. Dickover, P. E. The second church here was built under E. J. Nitsche and was dedicated September 24, '93, by ————. The

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cost of this church was \$2,350.00. On January, '94, Nitsche began a revival here. On the third night men of the baser sort smashed in all of the lower window lights, but God's people went undauntedly ahead. There were 14 conversions in this meeting and 13 accessions. "Waves of glory rolled in upon the people and they were quickened", Nitsche reported. Under B. E. Koenig repairs were made, and a new tin roof was put on the church. In 1921 a church basement was constructed and necessary repairs made, F. D. Stemen, pastor. This society has maintained a Sunday School from the beginning. The same pastors served here as at Carmi.

CELINA CIRCUIT, HOPE

On September, 22-23, 1849, A. B. Schafer, P. E. of the Indiana District of the Illinois Conference made a visit to this community, six miles N. W. of Celina, Ohio, and held a meeting which was crowned with sound conversions. Peter Goetz of St. Mary's Circuit was doubtless the first one of our preachers that visited and preached here. On February 22, '50, G. reported that he held a three-days' meeting in February at Michael Hellwarth's. Parents were at the altar, wrestled for pardon and found peace. On a Monday nearly all present were on their knees in penitence. G. said, "I never witnessed the like". Many of them were converted and 19 joined the church. Hope society was organized and added to St. Mary's Circuit. Locally this society was known as "Hellwarth's" or "Smith's" Class, both family names being strongly represented here. In June, 1850, P. Goetz was returned with P. Burgener as colleague, and C. Augenstein, P. E. of St. Joseph District of the Illinois Conference. In 1851 B. Uphaus and P. Burgener were pastors and S. Dickover, P. E. At the organization of the Indiana Conference in 1852, Celina appointments became a part of St. Mary's Circuit. For pastors see St. Mary's Circuit up to 1862. In 1863 Hope Class became a part of Van Wert Circuit with George Hertel, pastor for two years. In '65-66, Chr. Wessling. Up to this time the people worshipped in private homes. In '66 Wessling built a log church which was dedicated on December 9, '66, as "Hope Church" likely by Jos. Fisher, P. E. In 1867-68, Ph. Porr, pastor, due to illness, had to quit and E. R. Troyer finished the year. In '69-70, B. Uphaus served. During his time a frame church was bought from the "Church of God" people and moved to the present church site. The log-church was moved south to the present parsonage site and converted into a parsonage. Bishop Joseph Long was here and helped to plan the parsonage. The frame church was probably dedicated at this time by the Bishop. In 1870 Celina Mission was formed, embracing Hope, Salem, Mendon and Roetger Classes. In '71-73, J. Young served with Geo. Berstecher as assistant the third year. Berstecher also served in '74 with J. Maurer. This year Celina Mission was made a circuit. In '75-77, J. C. Schuh served; in '78-80, J. Beck. He reported that the field had 50 catechumens each year for three years and that most of

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them were converted. This shows the fruit of true catechetical instruction. In 1881-83, Wm. Koenig served; '84-86, H. Arlen; '87-88, J. C. Schuh; '89-91, A. S. Fisher. The latter organized the first Young People's Alliance on this field in October, '91, with 33 members, mostly young people of the church. In 1892-94, Geo. Roederer was pastor. The last year he rebuilt the church at a cost of \$2,000.00, and it was rededicated December 16, 1894, by Bishop Thomas Bowman. In 1895-96, Wm. Ackerman served. He died in March, '97, and J. O. Mosier finished the year. In '97 J. F. Bockman was pastor; '98, J. H. Schnitz; 1899-1900, H. Schleucher; '01-02, L. J. Ehrhardt; '03-06, J. L. Buyer; '07-09, J. M. Lantz; '10-11, A. D. Kroft; '12-14, W. S. Tracy. L. Newman held a revival here in 1914, resulting in 38 saved; backsliders were reclaimed, and divisions were eliminated; 17 accessions followed. This meeting was followed by the remodeling of the church. A basement was constructed; a furnace, and a new lighting system was installed; and a mother's room built, all at a cost of \$1,500.00. Geo. Johnson of Cleveland, Ohio, rededicated in October, 1914. In 1915, D. E. Haley served. He had Evangelist Geo. Bennard to conduct a revival at which time 70 persons bowed at the altar for pardon and sanctification. In 1916-19, J. Rees was pastor. The old frame parsonage was thoroughly remodeled at a cost of \$3,500.00. In 1920-21, W. I. Weyant was pastor, and in 1922-23, H. S. Berger.

CELINA, DEEP-CUT CHURCH

This society was located in Salem Township, Auglaize County, Ohio, N. E. of St. Mary's Ohio. Exact time of the beginning cannot be learned. In 1874 a church was built, 28 x 44 feet, with tower at a cost of \$1,400.00. It was dedicated January 24, '75, by J. Fuchs, P. E. In 1885 a half interest was sold to the U. B. people. Our worship was in the German language, but we soon had to abandon the field.

CELINA ROETGER'S CLASS

This class existed in 1863, 4 miles S. E. of St. Mary's, Ohio, in Shelby County. From lack of prospect for the future it was discontinued in 1886.

CELINA, SCHULER'S CLASS

The time of its organization cannot be found. The class was about 14 miles S. E. of Wapakoneta, Ohio. It belonged to Celina Mission in 1871, when J. Young reported that this class was building a church. He reported that he organized three new classes that year. This probably was one of them.

CELINA, ST. JOHN'S CLASS

This society was about seven miles east of Wapakoneta, Ohio. There was a log church here. The society was discontinued in 1891 and the church was sold for \$11.00, and the lot reverted to the original tract of land.

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CELINA, MENDON, OHIO

This class existed in 1870 when Celina Mission was formed. It was 12 miles N. W. of St. Mary's, Ohio, on the Delphos and Dayton R. R. The class was German. It was abandoned in 1891.

CELINA CIRCUIT, SALEM

This society, about five miles S. W. of Wapakoneta, Ohio, is locally known as "Weifenbach's" Class. The class was organized in 1855 when C. Wessling and P. Goetz served the charge. Prior to 1863, it belonged to St. Mary's Circuit. At this time it became a part of Van Wert Circuit, and in 1870 of Celina Mission. J. C. Young reported in 1872 that this class had 18 members. Up to this date preaching was in the district schoolhouse and prayer-meetings in private houses. A frame church was built in 1871 and was dedicated Nov. 11th, by J. Fuchs, P. E. In February, 1880, B. F. Dill reported that in a blessed revival meeting "a blind father, 70 years old, was led to the altar by a mother of the same age. This was a very touching scene". In 1891 A. S. Fisher had 16 conversions here. In 1892 the church was enlarged and remodeled at a cost of \$400.00. The German worship was abandoned about 1908. Rev. J. H. Evans is a spiritual son of this society. It was always served with Celina Circuit. The people here are liberal contributors to God's cause.

CELINA CITY

Since a considerable number of members of the Hope Society, Celina Circuit, had moved into Celina, Pastor J. M. Lantz on February 4, 1910, organized a class here with charter members as follows: Andrew and Eliza Smith, Katherine Squires, Rosa and Ernest Smith, Mary Smith, Maggie Bollenbach, Bertha Merkel, Mary Miller, Lottie Hoenie, Anna Hale and Carrie Grey. Ernest Smith was the first class-leader. Prayer meetings were held and Lantz preached for them in the week as much as time permitted. In 1910 J. J. Wise, P. E., and A. D. Kroft, pastor of Celina Circuit, held a tent meeting in the summer which resulted in new members. On October 24, 1910, the Conference committee on church location met in Celina with Bishop S. P. Spreng, and after careful investigation selected lot 11, on North Walnut Street for a church site. The cost of the lot was \$1,000.00. Kroft now preached regularly in homes.

In 1911 B. E. Koenig became pastor. His predecessor already had done considerable work toward securing funds for the church here. Brother Koenig at once began to solicit more funds and met with encouraging success. A board of trustees was elected, namely: Andrew Smith, president; George W. and Clinton Smith; B. Lorrentz, Sec'y; and J. Bodkin. These with W. M. Smith and the pastor constituted the building committee. A brick veneer church was built, 46 x 55 feet, containing a basement with cement floor, a Ladies' Aid Society room and a furnace. The auditorium has galleries on two sides in oak

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finish and frescoed walls. There is a corner tower for main entrance and two side entrances. The church was dedicated January 14, 1912, by Bishop S. C. Breyfogel, as "Bethany" Church. The cost of the church was \$12,000.00. The amount raised on dedication was \$3,898.00. The Hope and Salem Classes gave liberal aid financially and also the citizens.

In 1912 the membership was 99. There were 59 conversions during the first year and 52 new accessions; by change of boundary, 31 from Hope Class, by certificate, 16. At the close of his administration, Koenig had 160 members, a Sunday School enrollment of 299, including Home and Cradle Roll Departments. The society also had an active Ladies' Aid Society. The Young People's Alliance was organized in 1913. Koenig served here four years. In 1915-16, F. Hartman served. On October 3, 1915, a Sunday School Rally Day service was held. The attendance was 276, and the offering was \$254.40. In 1917-18, P. L. Browns was pastor. Rally Day collection was \$467.08. In 1919-21, M. O. Herman was pastor; 1922-23, D. O. Wise. Under Herman a parsonage was bought. Wise had a good revival and raised in cash \$380.00 for the Hubbard Old People's Home and reduced the debt on the parsonage considerably.

CHAMBERSBURG

This was a class in Wayne County, Indiana. Geo. A. Blank in 1849 held a quarterly meeting here. The people soon merged with other classes.

CHATTANOOGA, OHIO

This place was taken up by J. M. Lantz in 1908 when he was pastor on Celina Circuit. He organized a Sunday School on May 31st, and a church society on October 4th, after a revival that resulted in eight conversions. The charter members were: J. M. and Emma Duff; W. B., Ella and Hazel Bebout; Andrew Leistner; Bertha Merkel; Cora Detrow; Vergil Springer. E. R. Roop succeeded Lantz, and built a frame church. Near the close of Lantz's revival he went out into the timber where a man was working. He spoke to the man about his salvation, then with uncovered head, L. prayed and left promising him to take supper with him the next evening. When that time arrived the man was walking back and forth to the road waiting for L. to come. After L. arrived, the horse was put away and fed, and they went to the house where L. read the Bible to him and again prayed with him. Soon the man was very happily saved. The man was 50 years old, and indeed worth a personal effort. The spirit of loyalty, stability, and proper support were largely lacking here, and this militated against lasting success. The field had to be abandoned about 1915.

CENTERVILLE, WAYNE CO., INDIANA

This appointment was about 12 miles east of East Germantown (Pershing), on the National Road. This was one of the early preaching points, but for some reason failed.

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CICERO, INDIANA, BETHLEHEM

In 1850 A. Nicolai was sent to Hamilton (now Cicero) Charge. On Christmas night a "Watchnight" meeting was held at the home of J. Hasenfuss in Marion Co., Indiana. The Lord wonderfully revealed himself in the conversion of adults who also united with the Evangelical Association. Another one was held at Bethlehem, two miles east of Cicero, on New-year's night, and continued over Sunday, resulting in the conversion of young people and older people and several joined the church. Bethlehem Class was organized in 1849, and was now doubled in membership. First members were: H. Dienst, Geo. Illyes, Wm. Dick, Adam Gardner, Chas. Rouls, Jacob Stehman, Albert Roberts, C. Mosbaugh, and John Snowberger and their families. In December, 1850, Bishop John Seybert made an enjoyable visit here. In '51, Nicolai was pastor and Geo. A. Blank, P. E. of Wabash District. First the people worshipped in a schoolhouse just north of the present church. It was at this place that the "Devil's satellites" placed the decaying skeleton of an ox behind the preacher's stand, and over it they hung a caged bulldog. The seats and walls were spattered with rotten eggs. This was done on a Saturday night before the Lord's Supper was to be celebrated on Sunday a. m. When the people gathered they were shocked by this terrible sight. The worshippers, with undaunted courage, began renovating the church and had their service. The enemy was defeated in his purpose. Bro. Blank preached a powerful sermon and the Lord's Supper became the "Manna of Life" to the participants.

A church was built here in the fifties and dedicated by Bishop J. Seybert, according to a statement of a local preacher, Rev. Dill. The preachers first lived at the "Indian Creek" or "Kloepfer's" Class, in the N. E. corner of Marion County, Indiana. In 1858 a small parsonage was built by Josh Paulin a short distance north of Bethlehem Church.

In January, 1852, Nicolai reported "that a terrible moral storm passed over God's heritage here, but had subsided into a peaceful breeze, and that God's garden is again watered with the rain from heaven and is fruiting". In 1852 P. Goetz and M. W. Steffey served Whitewater Circuit and Hamilton Mission, but the mission was detached in 1853 and served by H. Strickler. In 1854 G. G. Platz organized a Sunday School here. In 1855 J. Keiper served. He mentioned that a few more families united with this class, namely; Geo. Sperry's, Amos Dickover's, Klingman's, C. Brehn's, Wert's, Peter Grove's and Gashe's. At this time Groves' home was a preaching point. In 1856 this mission was re-attached to Whitewater Circuit, and served by Chr. Claus and H. Strickler. The latter died here this year and was laid to rest in the Indian Creek Cemetery. In 1857 Wm. Bockman and E. L. Kiplinger were pastors. In 1858 Cicero Mission was formed of Bethlehem, Atlanta, Arcadia, Indian Creek (Kloepfer), Clarksville or Fisher's Class, five miles S. E. of Noblesville, and the Hasenfuss and Koch's schoolhouse class. Josh. Paulin was pastor. In '59 J. Hoffman

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served. On January 6, '60, he commenced a revival which resulted in a great awakening. G. G. Platz preached one night when 20 came to the altar. In 1860 Geo. Kloefer was pastor and in '61-62, E. L. Kiplinger. In 1862 this mission became a circuit. In '63 M. Alspaugh served; in '64, Carl Schamo; '65-66, S. Kiplinger; '67, D. J. Pontius; '68-69, E. L. Kiplinger; '70-71, R. Riegel; '72-73, J. Wales. In 1873 the field name was changed to Noblesville. In '74, Geo. Freehafer was pastor; '75-76, A. R. Shafer; '77-78, Adam Hartzler. The latter died here the second year. In '79, A. Geist served here. In 1880 Bethlehem ceased to function. The church was allowed to deteriorate. It became the habitation of stray sheep. Internal strife caused this. D. Martz, pastor from '80-82, reported in March '81, "Bethlehem is no more, but stands as a monument of past prosperity". He held meetings several miles south of Bethlehem in schoolhouse No. 10. Here he had a revival resulting in thirteen conversions and six accessions. He held another meeting here resulting in eighteen saved, mostly adults who also joined church. Then a Sunday School was organized here. About this time the Methodists tried to get a foothold in Bethlehem. In 1883 S. S. Albert became pastor and he got busy, rallied the Bethlehem people, the church was renovated and re-occupied for worship and thus B. was saved for the church and the No. 10 Schoolhouse Class was merged with B. Albert served three years. In 1885-87, J. E. Smith served; '88, M. L. Scheidler; '89-91, E. E. Meyer; '92-94, H. E. Overmeyer; '95, J. H. Harper; '96-98, C. D. Rarey; '99, J. Wales; 1900-02, J. Rees; '03-04, F. Hartman; '05-07, W. S. Tracy; '08, G. C. Lutman; '09, A. B. Aegerter; '10, L. E. Smith; '11, J. L. Buyer, Jr.; '12-14, M. O. Herman. In the summer of 1914 he was transferred to Greenville by the P. Elders of Ft. Wayne and Indianapolis Districts, and C. A. Wright succeeded him in September and served '15-16; '17, A. Geist; '18-20, L. J. Ehrhardt; '21-23, J. A. Brewer. Presiding Elders same as in Indianapolis.

CINCINNATI, OHIO

In 1864 Cincinnati city appointment was detached from the Ohio Conference by act of General Conference in October, 1863, and added to the Indiana Conference, which appointed G. G. Platz, M. Krueger, and J. M. Gomer a committee to consider the advisability of building or buying a church. After careful investigation, September 6, '64, the committee bought a church on Davis Street between Cutter and Jones Streets, for \$8,000.00. Size of lot, 75 feet front and 90 feet deep. The church was 36 x 50 feet and stood on an elevation. Terms: \$3,000.00 when possession is given, the rest in two equal annual installments. The Conference in 1865 ordered that necessary improvements be made. Geo. Schmoll was appointed a collector of funds for six months with an extension of time if essential. Later a more suitable church was offered the committee for \$10,000.00. Later it was regretted that the latter offer was not taken. After much expenditure of money and hard labor, the South Indiana Confer-

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ence, to which the mission belonged from its organization, was obliged to abandon the enterprise. The property was sold for about \$8,000.00, and the proceeds applied to buying a church property in Owensboro, Ky. In 1867 the Conference empowered a committee to sell this property and buy another in a more promising place. But it was not done. A heavy debt continued to encumber the property. At the 1871 session 29 ministers assumed \$50.00 each, payable in two years to lift the debt, but this also failed to cancel the indebtedness. At the organization of the South Indiana Conference in 1876, this Conference assumed \$1,800.00 of the total indebtedness of the churches in the Indiana Conference which was \$5,826.00.

The pastors who served here are: 1864, Ed. Evans; '65, A. B. Shafer; '66, Geo. Schmoll; '67-68, Geo. Hertel; '69-70, M. Klaiber; '71-72, J. C. Schuh; '73-74, Fr. Brauer; '75, M. Mayer; '76-77, Jos. Maier; '78-80, J. M. Kronmiller; '81, C. R. Koch, who died here of small-pox; '82-83, J. M. Kronmiller; '84-86, G. M. Hallwachs; '87, C. Stier; '88, J. H. Schnitz; '89, left to be supplied; '90, abandoned and the church was sold.

CLARKSVILLE, ILLINOIS

In 1856 near Clarksville, seven miles N. W. of Marshall, Illinois, in a fertile country, Emmanuel Class was organized by P. Burgener of Marshall Circuit. Services were held in a schoolhouse. Members of the Evangelical Association moved here from Ohio. P. Roth built the church here in 1875 which was dedicated January 4, 1876, by J. Fuchs. Membership was 40 at this time. Due to the church division, a large part of the membership left. From want of sufficient members the Evangelical Association sold their church property to the United Evangelicals in 1895. Since then the United Evangelicals also quit, and a tornado razed the building in June, 1917.

CLARKSVILLE, INDIANA

This society was situated in the S. E. part of Hamilton County, Indiana, five miles from Noblesville. In 1849 a number of families from southern Pennsylvania moved here, namely: M. W. Steffey's, Jos. Fisher's, Michael Fisher's, Geo. Fisher's, David Shafer's, Emmanuel Wolfgang's. Most of them were then U. B. people, but there was no German U. B. Class in this community. M. W. Steffey and Jos. Fisher went to East Germantown, Indiana, in January, 1850, to attend a quarterly conference of the Evangelical Association. Bishop Joseph Long was present and presided. A. B. Schafer, P. E., introduced these men to quarterly conference and presented them as candidates for membership in the Evangelical Association. The Bishop eyed them sharply and asked, "Are these men of those who run around from one church to another and stay nowhere?" Schafer explained that it was the language and Christian congeniality that induced them to make a change. "Very well, then, that

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will do," said the Bishop, and received them into the Evangelical Association as members and as local preachers, since both were local preachers in the U. B. Church in Pennsylvania. Steffey and Fisher then went home and the aforesaid families were organized into a class as members of the Evangelical Association. M. Fisher was made class-leader. When they arrived in Indiana they had formed themselves into a prayer meeting class. Such meetings were a new thing here. One settler said, "They are not in fashion." Steffey replied, "We will make them fashionable". These meetings were soon overcrowded. In 1850 Jos. Fisher entered the active ministry, and Steffey in 1851. Others moved away from this section so that after some years this class had to be abandoned.

CLARKSVILLE, OHIO

This class was three miles south of Edgerton, Ohio. Members in 1870 were: John and Mary Schott, Casper and Mary Kramer (parents to Andrew and Jacob Kramer of Indianapolis), Adam and Katherine Zimmerman, Philip and Mary Suffer, Henry and Margaret Reash, Wm. and Susan Faust, and Rebecca Blaser. This class, locally known as Schott's Class, was made up of German people, some of whom moved away, with the result that the English language finally prevailed in the community.

CLEVELAND, TENNESSEE

In 1888 Cleveland, Tennessee, and vicinity was taken up as a mission and added to Elkhart District. D. S. Oakes said, "This was another of the unremunerative missions of the Indiana Conference, but fortunately this was discontinued before it had consumed large sums of missionary money." He admits, in writing, that "in a measure I was responsible for the ill-timed enterprise, having been influenced by the flattering representation of D. J. Pontius and Bishop R. Dubs". Some Evangelical people from the North had moved here among whom was Pontius. He organized this class and one in Georgia, and a church was built and dedicated by Bishop Dubs, on January 8, 1888. Soon these people moved away and the field was given up.

CLUTTER'S CLASS, OHIO

This class was taken up by J. Beck of Celina Circuit in 1881. He received six members into the church, just before Conference convened in April, 1882. Wm. Koenig succeeded him and organized the class with John Weaver as class-leader. The class being English B. and K. could not give them proper service. It was then that D. J. Pontius of Van Wert took it in charge and had six accessions. In 1883 J. E. Smith of Van Wert was in charge but he soon discontinued the class.

COAL-BUSH, BETHEL

The work of the Evangelical Association here dates back to 1848, when the same men labored here as at Bremen and Mishawaka. The members in

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1853 were: Geo. and Anna Kiefer; Adam and Mary Kunz; Ulrich and Katherine Heim; Chr., Anna, and Elizabeth Wiess; Mary Bucher; Leopold, Genevieve and Mary Beitler; Valentine and Barbara Bieker; Chr. Rief; Philip and Elizabeth Novice; Jos. and Anna Beiter; Fr. and Charlotte Ort; Henry Novice, and Timothy Smith. Geo. Kiefer was the first class-leader. Preaching was in a schoolhouse. In 1856 this class was added to South Bend Circuit. This year the first church was built and dedicated November 2, 1856, free of debt. The society now had 34 members. During a quarterly meeting held here in 1858 there were 16 conversions and 19 accessions. In 1872 the name South Bend Circuit was changed to Mishawaka. In 1883 this society with Mishawaka became Mishawaka Mission. In the fall of 1886 a heavy wind and hail storm badly wrecked the church. After consultation the members decided to rebuild at once. On May 29, 1887, the church was dedicated by D. S. Oakes, P. E., the previous P. E., C. C. Baumgartner, preached the dedicatory sermon. This year the mission was added to Mishawaka Circuit. The new brick church was built in 1905, under L. Newman, and was dedicated December 3rd, by L. H. Seager, editor of the English Sunday School literature. In 1919 this class was detached from Mishawaka and with Auten Chapel formed the new Mishawaka Circuit, and was served three years by E. J. Nitsche. In 1922 Coalbush with Lydick became Lydick Mission, served by E. F. Snyder. This society for years has maintained a Sunday School and a Young People's Alliance.

COAL-HILL, ILLINOIS

This society was in Shelby County, Illinois, about eight miles N. E. of Stewardson, Illinois. It was served by N. F. Platz in 1876, being then a part of Shelby Mission. It soon ceased.

COALSTONE, ILLINOIS

This class was founded about 1870, in or near Coalstone, Illinois. In 1872 this class was detached from Shelby Mission and added to Vandalia Mission. The work here was soon abandoned.

COAL-TOWN, OHIO

This class near Greenville, Ohio, belonged to Miami Circuit. In 1856-57 the members were: the Fr. Silber's, the Spittler's, and the John Schmidt's families. Preaching was in homes and in a Methodist Church in Coaltown.

COMMON CENTRE, INDIANA

The first missionary of the Evangelical Association that seems to have preached in this community, 1½ miles south of Royal Centre, Indiana, was B. Uphaus of Fulton Circuit, in 1854. In '55 he organized a society here. The people were very poor and the land was marshy. Progress toward building a

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church was therefore slow. In 1866 Common Centre, Zion, Bethlehem near Medaryville, Indiana, and Pleasant Hill, near Lake Bruce were detached from Fulton Circuit and formed into Pulaski Circuit with A. Parker as pastor. In '67, J. Keiper served here. In '68 this class was joined to Fulton Circuit again with J. Keiper, and J. Wales, pastors; '69-70, C. Schamo with Wm. Lueder first year, and Wm. Wildermuth second year. In 1870 the church was built and dedicated. In '71, Wm. Koenig and S. S. Albert were pastors, and in '72-73, Fred Launer. In '74 this society was joined to Logansport Mission and Wm. Koenig served as pastor for two years. In 1876 it was placed back on Fulton Circuit, Wm. Wildermuth, pastor. In '77-78, D. J. Pontius was pastor, assisted by J. Bruckert the second year. In '79 Wm. Wildermuth and J. M. Dustman served and in '80, J. M. Dustman. In '81 Royal Centre Mission was formed, embracing Common Centre, Zion, and Ford's Crossing, Wm. Ackerman, P. C. In '82-83 Common Centre was again served with Logansport by J. C. Schuh. In '84 it was joined to Tippecanoe Mission and served by H. E. Overmeyer and J. H. Schmitz. The latter soon resigned. In '85 Common Centre was put back with Logansport Mission, served by H. E. Overmeyer two years. In '87 D. D. Speicher was pastor and in '88-89, G. B. Holdeman. The latter died a few days after Conference. In '90-91, Philip Buehler served; '92-93, J. M. Smith; '94-96, W. S. Tracy. In '95 with Bruce Lake and '96 with Royal Centre, in '97-99, W. E. Snyder served with E. Werner assisting him, the first year; 1900, J. Wales; '01-02, A. F. Wiesjahn; '03, W. S. Tracy; '04-05, D. R. Heil; '06-07, D. A. Kaley; '08-09, J. S. Kroft; '10-12, W. A. Stowell; the last year being served with Thorn Hope; in '13, this society was again named Common Centre, and served by J. M. Kistler; in '14, J. M. Dustman; '15, the class was discontinued and the members merged with Royal Centre.

In the summer of 1911 the church here was badly wrecked by a tornado. Against the advice of the P. E., the society straightened up the church and built a corner tower to it, and re-seated the church with circular pews, altered the seating to face the east, partly carpeted the floor and installed a new lighting plant, all at a cost of \$1,500.00. It was re-dedicated by Editor S. P. Spreng this year. But the society did not rally. In 1915 the church was ordered sold by request of its trustees, and the proceeds given to the new Royal Centre Church. Also the money of the Ladies' Aid Society, and Sunday School, and Y. P. A. were ordered to be transferred to the respective treasuries of the Royal Centre Grace Church. Many souls were converted in the C. C. Church, especially in 1880 when there were 33 conversions and 38 accessions. For years a Sunday School was maintained here. A Y. P. A. was organized in September, 1895, with 26 members. Several blessed camp-meetings were held near this church in 1888-89. D. R. Heil came from this society and was recommended to preach in 1901.

HISTORICAL SKETCHES

COMMON CENTRE, ZION

In 1853 Peter Goetz began preaching in this locality and organized a class. Zion is on the White and Cass County line, about eight miles S. W. of Royal Centre, Indiana. The class was locally known as "Sand Ridge", or "Yenney's" Class. (See list of pastors under Common Centre.) J. Kronmiller held a revival here of great spiritual power. A heart touching scene occurred when mothers with their sons and daughters came to the altar with tears, and wrestled for pardon of sin and peace of heart. The history of this class varied little from that of Common Centre. In 1915 this class with Mt. Hope became Common Centre Charge, but was served with Royal Centre by L. A. DeWitt. In '16-22, Common Centre was served by the Royal Centre pastors. A church was built here in 1868 by J. Keiper and J. Wales. Later a tower was added. The church has a cemetery here.

BELL CENTER CLASS

This class belonged to Common Centre. It was located about five miles north of Zion and was organized by W. S. Tracy, in 1905-06. The services were held in a Union Church called Bell Center. The work was soon abandoned.

COMMON CENTRE, FORD'S CROSSING

This class was five miles S. E. from Royal Centre on the Fr. Lutman farm, near the east branch of the Pennsylvania R. R. It was organized by J. M. Dustman in 1880 and in '81, became a part of Royal Centre Mission. In 1881 a church was built and dedicated by E. L. Kiplinger, P. E. One man, F. Lutman, furnished the greater part of the money and labor in this project. The deed to the ground had a reversionary clause in it. By removals and lack of interest of the community, the work here ceased in 1892, and the church was ordered to be sold, the proceeds thereof to be applied to the best interest of the Conference. It was never sold. In the spring of 1901, L., who now lived in Elkhart, not wishing to claim the church as he had a right to do by law, proposed to the P. E., S. H. Baumgartner of Elkhart District, to take the church apart and re-erect it in Royal Centre, where that society needed a church. Thus it would be used for the Evangelical Association for which it was built. The proposition was accepted and a contract written up, and forwarded to Pastor A. F. Wiesjahn with instruction to move it at once to Royal Centre. This was promptly done. L. died the night before the church was moved. This removal aroused the community. They tried to serve an injunction, but soon learned that they had no legal, or financial, or even moral, claim on it. L's wish was carried out.

COMMON CENTRE, GREEN'S CHAPEL

About 1900 Mr. and Mrs. Geo. Green built a small chapel on their farm, near their dwelling with practically their own money, in order that they with

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their neighbors might have occasional preaching, since they were advanced in years and far from Royal Centre, or any other Evangelical Society. Later they deeded their whole farm to the Indiana Conference and otherwise liberally supported the church. They gave \$1,000.00 to N. W. College Endowment Fund. Both parties died prior to 1917. After some litigation as to the rightful ownership of the farm, the Indiana Conference trustees and opposing contestants to the property, agreed to a settlement without a final court decision, but the Indiana Conference received only about half of the value of the farm. Services at Green's Chapel ceased prior to the death of Mr. and Mrs. Green.

COMMON CENTRE, MT. HOPE

This society is four miles west of Royal Centre. It was organized by W. S. Tracy in 1895, after a revival was held here. At this time the old Hope Church was bought. It is a weak class financially and numerically. It has been served with Common Centre and Royal Centre since its organization. The society maintains a small Sunday School.

COMMON CENTRE, TRINITY

H. E. Overmeyer, in 1885, held a revival in a schoolhouse about three to four miles N. W. of Royal Centre which resulted in the organization of Trinity Society with 38 members. They at once built a church which was dedicated in the summer of this year, three miles N. W. of Royal Centre on or near the Winamac Road. They also conducted a Sunday School here. The field proved to be unfruitful. Some folks moved away and others began going to Royal Centre because it was more convenient. In 1905 the church was sold for \$100.00.

COVINGTON, FOUNTAIN CO., INDIANA

This appointment was taken up about 1860. It was located on the Wabash R. R., west of Lafayette, Indiana. In '62 it was a part of Danville Mission which embraced Covington, Lafayette, Indiana, and Danville, Illinois. In '64 it belonged to Medaryville Mission. Soon thereafter it ceased as an appointment.

COVINGTON, OHIO

Covington Class, four miles east of Bradford, Ohio, was a preaching point in 1856 when J. Keiper of Miami Circuit in Ohio, preached here, in the home of Jacob Erisman. A. B. Schafer, P. E., this year held a special meeting in the Christian Church in Covington. In '66 it was detached from Greenville Circuit and added to the newly formed Montgomery Mission. There were many Germans in this village, and services were held in the German language. But due to the use of the German we soon lost out, on this entire circuit. J. Hoffman reported to the *Christliche Botschafter* at this time that the English language should be introduced in the services. No record is found when work here ceased

HISTORICAL SKETCHES

COVINGTON, KENTUCKY

When G. M. Hallwachs was pastor in Cincinnati, Ohio, in 1886, he conducted a Sunday School on Sunday afternoons in Covington, Kentucky, and at the close of the sessions he preached for the people. He stated to the historian, "that the prospects were good here", but after abandoning Cincinnati, this field also was abandoned.

GROVERTOWN, STARK CO., INDIANA

In 1860 this place was taken up as an appointment. On December 23, '60, an evangelistic meeting was begun here. People were attentive. Some were converted and three united with the Evangelical Association. Nothing further could be found regarding this class. It was located in N. E. corner of Stark County.

CULVER, INDIANA

The Emmanuel Society of the Evangelical Association in Culver, Indiana, had its origin in the Zechiel Schoolhouse, four miles S. W. of Culver. The organization was effected by J. Keiper in 1852, pastor of Miami Circuit. The charter members were: Jacob and William Zechiel and their wives, Mrs. Ried, Mr. Bechtel and wife, Ruben Kaley and wife, Mother Jacob Zechiel is still living (1923). Three of her sons entered the ministry, namely: Fred, Daniel, and Samuel, and one grandson, D. A. Kaley. At the time of organization there was here a Union Sunday School, composed of Evangelicals, Reformed, and U. B.'s. Not much has been found on record of this society's early life. In the fall of 1871 E. E. Condo, and a M. Protestant minister held a union meeting here which resulted in 100 conversions and these united with the Evangelical, Reformed, U. B. and M. P. Churches. The M. P's later disbanded and united with the Evangelical Association.

Amidst much opposition our people built a church three miles south of Culver. This church was built in 1872 by S. S. Albert, pastor of Twin Lake Circuit. In the fall it was dedicated by E. L. Kiplinger, P. E., as the "Emmanuel Church". The building committee was Wm. and Jacob Zechiel, Henry Cromley, and Henry Lohr, who were also trustees. Wm. Zechiel was the class-leader for many years. After the dedication a strictly Evangelical Sunday School was organized which has continued since.

Quite early in the history of Twin Lake Circuit a parsonage was secured in Culver. Later this was sold and another was bought in the N. W. corner of the town. This had four rooms in it. In 1893 Twin Lake Circuit obtained the privilege of selling this property and applying the proceeds to the building of a new parsonage in a more suitable location. But not until 1902 was a new one built on the south end of the present church lot containing seven rooms with modern conveniences.

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By permission of Conference the Emmanuel Church, in 1899, was dismantled and the material utilized in the construction of a new brick veneer church in Culver. The old church lot was sold and the proceeds applied to the new one. This church has a corner tower in which is the entrance to the auditorium, a class-room and gallery. It is lighted with electric lights and heated with a furnace. The building committee was composed of the trustees, Daniel and Ben Easterday, J. Cromley, and pastor, L. Newman. The church was dedicated Aug. —, 1899, by Noah Shupp of Oregon, then on a visit here with his brother-in-law. In 1917 the old church site in the country was sold and the proceeds applied to the Culver Station building fund. Culver became a mission in 1917.

A Great Revival

In the winter of 1905, Presiding Elder, S. H. B., conducted a revival of 12 days for Pastor McConnehey who was ill. Such marked divine manifestations he never saw before nor since in a revival. On invitation, four penitents came to the altar the second night, more the next night, and one night 32 crowded around the altar while others knelt at the seats. Conviction siezed the young and old mightily over the entire audience. Young converts rushed forth to lead others to the altar. Some had great struggles before they had peace. One wicked young man declared, "I will go to hell and there shovel coal into a hell furnace before I will go out to the altar". But the next night he was at the altar seeking pardon. Another who had abused a boy in the beginning of the meeting, had been arraigned before a magistrate and heavily fined, the next night he came to the altar, but before he could find peace and pardon he had to go to the boy's parents and ask forgiveness of them for his misdeed. An angry dancing master could no longer rally his dancers on his flat-boat, "White-Swan", on Maxinkuckkee Lake and declared that his dancing parties were broken up for six months. The preacher renamed his boat the devil's "Black-Swan". During these 12 days over 100 persons bowed at the altar, many of them were gloriously saved, and joined one of the five denominations that participated in this meeting. Two, not Jewish women, but wives of two Jews, were among the converts. The men attended some meetings and expressed their pleasure over the good results of this meeting, though they did not accept Christ.

In 1913 by request of Culver Society it became a station. This was a great undertaking. The society retained the parsonage and refunded to the Culver Circuit \$500.00. For pastors up to September, 1868, see under Akron. In '68 Twin Lake Circuit was formed, to which this class belonged. D. J. Pontius was pastor in '68; '69, E. E. Condo; '70, C. Schamo and Wm. Wildermuth served jointly with Fulton Circuit; '71, R. Rassler; '72, S. S. Albert; '73-74, A. R. Shafer; '75-76, A. Hartzler; '77, D. S. Oakes; '78, Wm. Wildermuth; '79-80, H. Prechtel; '81, W. Wildermuth; '82, H. E. Overmeyer; '83, B. F. Dill; '84-86, R. Rainey; '87-88, E. E. Meyers; '89-90, J. M. Dustman; '91, H. E. Overmeyer;

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'92-94, J. Rees; '95, J. M. Dustman; '96, P. L. Speicher; '97-1900, L. Newman; the name Twin Lake was changed to Culver in 1899; 1901-03, P. L. Browns; '04-05, C. McConnehey; '06-08, F. B. Walmer; '09, W. S. Tracy; '10-12, T. J. Russel; he resigned January, 1913, and J. E. Young filled the vacancy, and served two years more; '15-17, F. L. Snyder; '18-20, W. H. Wygrant; '21-22, G. A. Weishaar; '23, B. F. Walmer. The Presiding Elders of the Elkhart District served this charge.

CUMBERLAND, INDIANA

This society was near Cumberland, 15 miles east of Indianapolis. It was taken up as an appointment in 1867, with Indian Creek and Julietta became Cumberland Mission, with Wm. Wesseler as pastor for two years. In '68 the field name was changed to Sulphur Springs. In '69-70, J. C. Schuh served. In 1871 it became a part of North Side Indianapolis Mission and remained here until '76, when it became a part of Julietta Mission. In 1884 it was attached to First Church, Indianapolis, but back to Julietta in '85. In '86-87 the Mission was supplied. In '88 it again had regular pastors. J. Rees began to preach in a Baptist Church. He obtained some members. In the winter of 1890, D. D. Spangler had a revival in this church, resulting in 10 accessions. Objections being raised by some Baptist people to the holding of services in their church, the class built a church, 28 x 40 feet, in Cumberland. It was dedicated in October, 1891. The cost was \$1,000.00. Most of the timber was donated. In '93 it was served with East Germantown. In '94 it with Mt. Comfort and Spring Valley, constituted Cumberland Mission. In '96 it was served with Second Church in Indianapolis, and was a few years later entirely abandoned.

DANVILLE, ILLINOIS

This town was taken up as an appointment in 1859 by M. Mayer and D. J. Pontius of Marshall Circuit. In December, 1860, J. M. Kronmiller made a visit here and found five members. He purposed to organize a class, but it was deferred. In September, 1862, this place was served with Wabash Mission, comprising Lafayette, Danville, and Covington, county seat of Fountain Co., Indiana. In '63 Philip Schwartz served; '64 it belonged to Medaryville Mission, served by D. Bartholomew. In '65 Wabash Mission was re-established with D. S. Oakes, pastor. He organized a society here and built a church 30 x 40 feet, which was dedicated in the fall of '66. The services were all English. In '66-67, E. L. Kiplinger served; in '68 the western part of Wabash Mission became Danville Mission, E. E. Condo, pastor. In '69 S. S. Albert served Spring Grove Mission, including Danville. In '71 H. E. Overmeyer served. In '72 Danville Mission was again re-formed with S. S. Condo, pastor; '73, J. Rassler; '74, left to be supplied, and likely was served by S. S. Condo with Spring Grove. From '75-78 with Spring Grove again served two years by L. W. Crawford and two years by E. D. Einsel. In '79 the church was ordered to be sold.

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DAYTON, COMMERCIAL ST.

The annals of this society begin with 1839, or spring of 1840, when Long-break preached the first sermon in Dayton that was preached by a preacher of the Evangelical Association. Many Germans lived here then which induced our Church to do missionary work among them. The people lacked the true Gospel and true shepherds. In May, 1840, the Ohio Conference sent A. B. Schafer and Levi Heiss on Miami Circuit, which covered 11 counties in south-western Ohio, and extended into Wayne Co., Indiana. By order of Conference special attention was given Dayton. Once every three weeks they preached here. In May, 1841, S. organized a society with 21 members: namely, Peter and Otilia Schneider, John and Mary Guenther, Mary Meyers, Albert and Barbara Ressler, Chr. Ament, Fred and Elizabeth Meyer, Henry and Rebecca Lutz, were among the charter members.

The Need of a Church

In May, 1841, the Ohio Conference detached all Indiana appointments. Shafer was returned to Miami Circuit with A. Nicolai as helper. They, alternating, preached once a week in Dayton. This year ended with 30 members, May, 1842, J. C. Zinser, P. E., and Fred Mayer, P. C. October 12, Z. reported in the *Christliche Botschafter*, "On October 15th we began a Big Meeting in the M. E. Church in Dayton. Weeping penitents filled the altar. Mayer held an extra meeting in a private home, as the M. E. Church was not longer available. The crowded condition in the house was convincing that a church was sorely needed for effective work." Zinser was asked how the means to build a church could be secured. This greatly stirred him in sympathy toward his Gospel-hungry people. He made an appeal through the *Christliche Botschafter*, saying, "Shall we abandon this city for the want of a church? No, these people, new members of the Evangelical Association, are dear to me, their needs lie heavy upon my heart. With present conditions our work here will largely be lost to us, and Christ's cause must suffer. Those who know city conditions know that without a church little can be done for the Lord. City folks hesitate to go to meetings in private homes. But how shall we proceed to get a church and pay for it? I scarcely have courage to appeal to country friends for aid, who already responded to other appeals, lest I weary them." Members in the Ohio Conference previously had agreed to help, so he now appealed to them. He planned a \$1,000.00 brick church, and believed 200 men could be found on the district that would give \$5.00 each. He headed the list with \$5.00. But money was scarce. Responses came slowly. Another appeal was made. Early in 1843 after another "Big Meeting", he reported, "Oh, how depressing to the people that they have no church." The M. E. Church was available only afternoons on Saturday and Sunday. Sunday nights they worshipped in densely crowded homes which was a disadvantage in working with penitents.

On May 31, 1843, A. B. Shafer, pastor, again held a revival service in a

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home. Afterwards it was decided to find a more convenient place for worship and for Sunday School which had been organized. The next day S. and a brother, to their great joy, secured a hall in the City Seminary, corner 4th and Wilkinson Streets, and no rent was charged. On Friday, June 2nd, steps were taken for building a church. Trustees were elected, namely; A. Rossner, P. Schneider, and J. Guenther. Nearly enough money had been pledged on the circuit and in Dayton to build a roomy church. The location of the church lot was at the corner of Walnut and 5th Streets. The price paid for was \$200.00. The first church building was erected on the rear end of the lot, costing \$400.00. The front of the lot was reserved for a larger church building. On Pentecost Sunday, 1843, Shafer preached his first sermon in the Seminary Hall. Meetings held here were highly spiritual. The new church was dedicated on September 3, '43, by Shafer as "Bethel" Church of the Evangelical Association. In the celebration of the Lord's Supper 100 participated. God's blessings were gracious. The giving of the emblems was repeatedly interrupted. At the evening service penitents were at the altar. It was felt that this was God's approval upon this new enterprise. S. held five short revivals this year. Fifty persons were saved and joined church. From April 4-8 he witnessed the most powerful meeting he ever saw. Penitents from 50-73 years of age sought and found pardon.

In May, 1844, John Hall became pastor, '45, Fr. Mayer again; '46, Jacob Burket, J. J. Klopp, P. E. The work progressed. The Sunday School was growing. A girl in six months memorized the epistles of James and Jude, and 133 other Scripture verses. In '47, L. Heiss was pastor and J. G. Zinser, P. E. On July 23, Bishop Jos. Long visited Dayton this year. A quarterly meeting service was in progress. The bishop preached three times to the great enjoyment of God's people.

First Parsonage and Second Church

In May, 1848, George F. Spreng was assigned here. This summer a parsonage was built out of the first church. Prosperity made it necessary for a larger church. In '49 Spreng was returned. On a collecting tour he obtained over \$400.00 for the new two-story brick church which was erected in 1849. The first story was ready for use in the spring of 1850 and the second one in 1851. This church, which still stands, was 38 x 50 feet and the cost was \$2,700.00. It was dedicated October 12, 1851, by A. B. Shafer.

May, 1850, A. B. Shafer was again pastor. The Sunday School enrollment was 80-90. A great religious awakening came upon the churches of the city this year. The subject of religion was the daily talk on the streets and in the factories. Many once bitter opponents to experiential religion now yielded and accepted Christ. In '51, A. Nicolai was pastor and Shafer, P. E. On Monday, October 13, 1851, N. preached his farewell sermon, having been appointed as Missionary to Germany. Amidst weeping and expressions of good wishes pas-

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tor and people parted. On October 15th Geo. Kaag of Pickaway Circuit was transferred here. He reported progress and many people saved. Sunday School was now held in the forenoon and in the afternoon. In 1852 A. E. Dreisbach was pastor. January 15, 1853, D. being ill, Schafer began a revival, Chr. Glaus of the Indiana Conference and J. G. Zinser and J. H. Wolpert were present and preached with power. Each night as many as 20 penitents were at the altar. Many were saved and 20 joined church. A new class was formed. In May, 1853, Gottlieb F. Behner was pastor. The venerable John Dreisbach became pastor during this year. The reason is not given. He reported 18 conversions. '54, Daniel Strohman; '55, L. Scheurmann; and A. E. Dreisbach, P. E.

DAYTON CEDED TO INDIANA CONFERENCE

In May, 1856, the Ohio Conference ceded Dayton to the Indiana Conference and all other appointments in south-western Ohio then a part of the Great Miami Circuit. June, 1856, L. Scheurmann was returned as pastor. Dayton was added to Whitewater District, A. B. Schafer, P. E. In December, 1856, Bishop John Seybert came here on a visit. He reported to the *Christliche Botschafter*: "This society experienced in late years severe trials and siftings, which nearly shattered the society, but by God's aid things begin to look more hopeful." In 1856 Dayton appointment was made a station. It had a "poor fund" of \$70 to aid the needy in the church. This fund has since been maintained by quarterly offerings, taken at the time of quarterly meetings. In September, 1857-58, M. W. Steffey was assigned here. He writes about the difficulties in the society mentioned by the Bishop as follows: "There was a schism in the society over 'works and faith'". One faction called themselves "Evangelicals" who claimed that "faith" is all that is needed without corresponding good works. The other faction was called "legalists" because they depended too much on mere "works". Steffey, seeing the difficult situation, took a middle course, and asserted, "that in one sense they were both right and in another sense both were wrong". He taught them, "Faith without works is dead, and works without faith is not pleasing to God, and that where true faith exists it will show itself by works." Thus he succeeded in reconciling the two factions. Thereupon souls were saved and many were added to the church. He had 46 conversions and 40 accessions. In '59-60, P. H. Bretsch; '61-62, Fred. Wiethaup; '63-64, J. Fuchs. In January to February '65, he had a six-week's revival assisted by his P. E. and others, that resulted in 46 conversions and 54 accessions. In '65-66, J. M. Gomer; '67-68, M. Hoehn; '69-70, M. W. Steffey; '71-72, M. Klaiber. He reported a five-week's revival which resulted in new spiritual life of older and younger members, in reconciliations, in the reclaiming of backsliders and in 80 conversions and in about 60 accessions. '73-75, J. Kaufman; '76-77, J. K. Troyer; '78-79, J. M. Gomer; '80-81, C. F. Hansing; '82-84, M. W. Steffey; '85-87, M. Hoehn; '88-90, C. C. Beyrer; '91, C. F. Hansing; '92, J. Hoffman; '93-96, J. Kauf-

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man; '97-1900, J. M. Haug; '01-04, Fr. Schweitzer; '05-09, J. H. Evans; '10-14, B. Schuermeier. For pastors from 1873-1915 see Volume I. '15-19, D. E. Zechiel; '20-23, B. E. Koenig.

THIRD CHURCH

The present church site was bought in 1870 for \$2,500.00. The present parsonage was built in 1873. The building committee for this church was Peter Grimm, C. Weinman, J. Duerr, J. Schoenherr, H. Fishbach, C. Mehr, J. Hoehn, and Pastor J. Kaufman. The corner-stone was laid April 25, 1875. The old church was sold March 22, 1876, for \$5,500.00. The new one is 45 x 80 feet on a lot $82\frac{1}{2}$ x 116 feet. The tower is 112 feet high. The church was dedicated April 30, 1876, by Bishop R. Dubs. The cost was about \$15,000.00. In '85 Hoehn reported that repairs were made on the church while a heavy indebtedness still remained. To add to their difficulties the church treasurer failed in business, having considerable church funds at the time in his trust. The Ladies' Aid Society undertook to pay the amount equal to the interest on the loss. Reports that the church must be sold and that the society was about to disband were current. H. heroically undertook to lift the debt. The church tower of stone was built at a cost of \$1,000.00, which was mostly paid by the young people who nobly stood by the pastor. The interior was renovated and later the church debt was lifted. The defaulting treasurer was again converted and restored the lost money. A pipe organ, costing \$1,000.00, was then installed, the parsonage enlarged, and H's term ended with the society contributing \$2,000.00 for the Wayne Ave. Church. The first year of his pastorate was crowned with 70 conversions and accessions, mostly young people.

This society seems to have the distinction of having had the first organization of a Young People's Society. This organization was effected in 1884. The Ladies' Aid Society was organized in 1875, and the Woman's Missionary Society, July 24, 1893. The following ministers came from this society: Geo. Berstecher, 1872; J. A. Tiedt, 1890; E. W. Praetorius, 1904; and F. Kuebler, 1921.

The Memorable "Flood"

The flood of March 27-30, 1913, brought loss to many of the members and sadly affected the church property. The lower stories of the church and of the parsonage were flooded—reaching the second stories. The friends of the church in the Conference came to the aid of the society as at other places, so that the loss was nicely covered and the needed renovations and repairs were made.

DAYTON, SOUTHEAST

In 1869 a mission was ordered to be established in the southeast part of the city on the elevation, and if possible to be supplied with a pastor. The boundary line between this mission and the mother society was to be drawn

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by the P. E., the station pastor, and the missionary. No further steps were taken. In '71 the plan was abandoned.

DAYTON, FOUR MILES SOUTH

John Fuchs reported in February, 1865, that he held a meeting four miles from Dayton in the home of one Steiner. This was then served with the Dayton Society. In 1872 it likely belonged to Montgomery Circuit, when E. R. Troyer served it. He reports that he served a society four miles south of the city, in a schoolhouse, where he held a revival meeting. After a two-weeks' effort the meetings became very interesting, and sinners were repenting. Then the schoolhouse was locked against him. T. now held his meeting in a private house. After a few nights, through the efforts of his friends, the schoolhouse was re-opened to him, and the meeting continued, finally with the organization of a class of 13 members. No further history of this class could be found.

DAYTON, WAYNE AVE.

This organization was called forth to supply a long felt need of an English Society in this city to hold our young people in our own church. The first organization was effected by members of the Commercial Street Church. In 1884 Conference ordered the location of an English Mission in Dayton, but it was not done until April, 1888. A. O. Raber became first missionary. He organized the society June 5, '88, with 29 charter members, namely: Rev. A. O. Raber and wife, E. F. and Ida Kimmel, J. F. and Catherine Ditzel, Wm. H. and Louise Kimmel, Anna Kimmel, W. H. H. and Clara Ecki, Barbara, Carrie, Mary and Jacob Weinman; Harriet Kimmel; Jeannett Lorenz; Silvia Klinkert; Chas. Pfaul; Lulu and Cora Pfeffer; Wm. Strahler; Zillian Frank; Judge J. L. Frank; Wm. Class; H. L. and Josie Roepkin. Conference appointed a building committee, namely: H. Arlen, P. E., C. C. Beyrer, pastor of Com. St. Church, A. O. Raber, J. F. Ditzel, Peter Grimm, E. Pfaul, the last two of the First Church, and O. D. Casterline of the Raper M. E. Church who later joined this Mission. Over \$1,800.00 had already been pledged prior to Conference. The pastor raised more money, and a church site was soon purchased on the corner of Wayne and Xenia Avenues, for \$2,500.00. Prior to our beginning here the M. E. Church conducted a Sunday School in Billit's Hall on Wayne Avenue. Dissatisfied with this locality, the Raper Society surrendered the Wayne Ave. Sunday School to a group of workers mainly of the Commercial St. Evangelical Church, who had been contemplating an English Mission in this part of the city. These continued this Sunday School without interruption until the new frame church of the Evangelical Association was ready for service. Here also this newly organized society first worshipped.

First and Second Church

The first church built was a frame building, erected in 1888, and dedicated

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October 7th by Bishop J. J. Esher as Wayne Ave. Church. At this time the General Board of Missions was in session in the Commercial St. Church. By request of the society all bishops participated in the dedication, namely; Dubs preached in the morning, Esher in the afternoon, and Bowman in the evening. The cost of the church with lot was \$6,000.00. The first trustees were: E. F. Kimmel, J. F. Ditzel, Judge Frank, Wm. Class, and H. L. Roepkin. Ditzel was the contractor and did much toward raising the funds and assisting the pastor. The Ladies' Aid Society was organized July, '88, and worked hard in securing funds to supply the furniture and equipments. On April 24, 1890, a Woman's Missionary Society was organized. First exhorter was W. H. Kimmel, first S. S. superintendent, E. F. Kimmel; first Ladies' Aid Society and W. M. S. president, Mrs. A. O. Raber.



Wayne Ave., Dayton, Ohio.

Under the pastorate of G. B. Kimmel, a son of this society, in 1907, the society built their present home of worship, a brick structure. It is on the old site and has all modern equipments. The cost involved in its erection was \$20,000.00. This church has a worship-inviting auditorium. It has a pipe organ, choir loft and choir rooms. To the rear of the auditorium is the S. S. auditorium with class rooms under and above the gallery. The basement contains the Primary Department. This church was dedicated by Bishop S. C. Breyfogel of Reading, Pa., Nov. 4, '07. The indebtedness was more than covered by pledges. The blessing of God rested upon this work and prosperity has been continuous.

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On October 19, 1913, the members of this society celebrated the silver anniversary of their organization. The S. S. enrollment was 515. The church membership was 320. Aggressive auxiliary organizations also are prosperous.

Due to the loss caused by the great flood, March 27-30, 1913, it was thought impracticable to celebrate on the anniversary day, June 5th, hence the postponement. The cancellation of the church indebtedness was undertaken at this occasion. The opening service was a S. S. rally. The attendance was 417, the collection, \$80.00, which was given as help against the indebtedness. Editor G. Heinmiller was the chief speaker this day, and rendered most acceptable service. At 3 p. m. pastor Breish conducted a reminiscence service. The roll of the charter members was called. Messages from former pastors were read. Greetings by the pastor of the mother church and by the president of the Dayton Ministerial Association were given in person. The burning of the mortgage took place at the evening service. The total amount raised this day was \$1,338.00, surplus, \$212.00. During the flood, this society threw open its doors as a reserve hospital and lodging station, as the church is located within a square of the flood point. Over 500 were fed here each day, and our people distributed much clothing to the flood victims and otherwise ministered to their needs. This Good Samaritan deed greatly commended itself to the city at large. In this tragic flood, the pastor, Rev. J. H. Breish, was caught in an onward rolling torrent of water, and was rescued and held marooned for many hours in a dark cold attic. Thus increasing financial obligations have always been cheerfully met. The material prosperity of its members has not lured them from the church's supreme task, the winning of the unsaved for God's kingdom.

The first Y. P. A. was organized June 23, 1892, with G. B. Kimmel as its first president, and has continued in a prosperous way. All auxiliary organizations have been valuable assets to the church for increasing the membership. In November, 1911, a Brotherhood Society was organized by Pastor Breish with 80 members for better social purposes. A Missionary Guild for the young women was founded by Mrs. Agnes Hirschman, October, 1914, with 50 members. They did extensive and intensive missionary work and repeatedly won the Y. P. A. banner for the largest missionary offerings in the Conference. In honor of its founder, who died a few weeks later, its name was changed to "Agnes Chapter". In 1916 the pastor, C. A. Hirschman, organized a "Young Men's Club" in an effort to train them better for the services of the church.

For pastors who served here see Volume I. '14-19, C. A. Hirschman; '20-23, A. H. Doescher.

DEALLY APPOINTMENT

This class was a part of the Van Wert Mission in 1886. It had a Sunday School. S. S. Albert held a revival here in March, 1886, and received 26 members. The geographic location can not be definitely given. There is no further history.

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DECATUR, INDIANA

Peter Wiest in 1865 reported that he held a meeting in Decatur in a private home. About this time preaching services were held in Chr. Schafer's home, located where the present County Infirmary is, which resulted in 10 conversions and the same number of accessions. In 1870 S. S. Condo organized a society in this place. Charter-members were: Solomon and Mary Linn; Chr. and Catherine Schafer; Henry and Elizabeth Folk; Jacob and Mrs. Buehler; Elias and Anna Wentzel; Fred and Margaret Cook, and Katherine Ahr. Services were first held in the old Adams County Court House. This class was then served with Jerusalem, seven miles N. E.; Schafer's, 2½ miles S. E.; Zion, seven miles N. W.; Glocks and Reserve, still further N. W.; Salem, two miles east; and Young's schoolhouse, one mile south of present Calvary Church. In 1872 St. Mary's Circuit was divided and the English appointments were constituted De-



Decatur Church, Decatur, Ind.

catur Circuit. In 1874 Decatur and Salem became Decatur Mission, J. F. Bockman, pastor.

A frame church, 32 x 50 feet, was built in 1873 and dedicated as "Salem" Church by Editor R. Dubs of Cleveland, Ohio. G. W. Freehafer and C. C. Beyrer were associate pastors of St. Mary's and Decatur Circuits. First board of trustees were: Fred Cook, John Kern, and Elias Wentzel. Kern was a member of the Salem Class. This church obtained the nick-name "Frog-eyed" church, due to the fact that the church was built on a low place on posts. Water collected and often remained a long while under it during the spring months. Frogs sang their songs beneath it, while the church people sang within. The Sunday School was organized in 1873 and had 90 in attendance the second Sunday after the dedication of the church. After dedication, Freehafer and Beyrer held a revival here, resulting in eight conversions and ten accessions. This was

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a strange kind of meeting to many people here. Many came led by curiosity, even the Catholic priest came twice, reported F. In '78 this Mission was re-attached to St. Mary's Circuit.

Tabernacle Meeting

September 9-18, 1881, a tabernacle holiness meeting was held here, J. M. Dustman, pastor, and M. Krueger, P. E. Special holiness workers were here. During this meeting a sudden wind and rain storm broke the guyrope. The center post broke and buried most of the people under the canvas. No one was seriously hurt, nor did any scream from fright. Soon the people were rescued and they sang and praised God as though nothing unusual had occurred. When the tabernacle was struck by the storm the congregation was singing, "In the rifted rock I'm resting, Safely sheltered I abide. There no storms, nor fears molest me, While within the cleft I hide". The next morning the tent was re-erected.

In April, 1881, Decatur and Young's (Calvary) Class became Decatur Mission. In 1882 the society built a convenient parsonage on the lot adjoining the church lot on the south, which was used until 1923. In January, '83, a gracious revival resulted in 11 conversions and 14 accessions, and the following December, Dustman reported another revival with 40 conversions and accessions. He served here '81-83; in '84-85, A. R. Shafer; '86-87, J. E. Stoops. During the winter of the first year he had a great revival here, resulting in nearly 100 conversions and many accessions among whom were A. Van Camp, Chas. McConnehey, and E. Elzy, all of them were later licensed to preach. When the people here got the word that Stoops was their pastor, they thought the work was now doomed. Stoops, having continued the aforesaid revival for two weeks without results, the officials suggested the closing of the meeting on Sunday night. Instead S. publicly announced, "The officials wanted me to close the meeting tonight, but I am running this meeting, and it will continue through the week." Before the week closed a wonderful revival of religion broke out with the above results. The following spring the Indiana Conference session was held here, with Bishop R. Dubs, presiding (1888).

June 23, '89, a Woman's Missionary Society was organized; the Y. P. A. after General Conference in 1891; and the Ladies' Aid Society, May 27, '92. This last one has proved to be a great and financial asset to the local church. J. J. Wise reported, January, '95, a remarkable revival, because the strong conviction first seemed to have gripped the unsaved. For a while, as it were, it seemed the church and pastor had to run to keep up with the tide. He said, "The church and pastor were carried far out into the deep ocean of God's love. At one service there was sobbing and weeping throughout the entire congregation. The people came in throngs for five weeks, 64 were saved and 49 joined the church." '96-97, C. W. Wendall; '98-99, W. H. Mygrant, who re-modeled the church by adding a corner tower containing main entrance. A

HISTORICAL SKETCHES

pulpit recess was built for the choir. Artglass windows were put in, new pews replaced the old ones, and a furnace was installed, all at a cost of \$1,250.00. Editor S. P. Spreng re-dedicated the church. 1900, D. Martz; '01-02, S. I. Zechiel; '03, S. S. Albert; '04-07, A. B. Haist; '08-11, D. O. Wise; '12-16, J. H. Rilling. In 1916 a new brick edifice was erected on the old site. J. H. Rilling introduced Rally Day services to build up the Church Building Fund. Five such services yielded \$687.72. On March 4, 1917, the church was dedicated by Bishop S. P. Spreng. The cost was \$16,700.00. On this day \$7,000.00 was raised. The previous amounts were largely raised by the heroic efforts of the Ladies' Aid Society, S. S., Y. P. A. organizations, raising \$2,500, \$1,700, and \$350, respectively. Some of these funds were collected under A. B. Haist and D. O. Wise, preceding pastors. The church contains an auditorium with gallery on three sides, 10 class-rooms, and a choir loft. The total seating capacity is 450. The church has semi-indirect lighting system, a complete system of ventilation, and a well equipped basement for religious and social gatherings. During Rilling's administration there were 103 conversions and 144 accessions, 70 of these during the Honeywell union revival meeting. '17-22, C. L. Haney. April, 1920, Conference session was held here. During H's time the indebtedness was liquidated. For pastors before 1872, see St. Mary's Circuit.

DEFIANCE, OHIO—BRUNNERSBURG

The history of this part of Conference missionary work is quite fragmentary. As a denomination we have labored in and about Defiance since 1846, when Wm. Kolb of DeKalb Circuit made a visit to Brunnersburg, two miles N. W. of Defiance, and vicinity. In December, 1852, A. Nicolai and Fred Schuerman of DeKalb Circuit held a meeting in Brunnersburg, resulting in eight conversions. This place became the means of founding other appointments in Defiance County. When Defiance obtained two railroads, Brunnersburg gradually died out, and with it our work here as a church also. The appointments in Defiance County belonged to DeKalb Circuit until 1860, when Defiance Circuit was formed of all appointments lying east of the St. Joseph River in Ohio, which consisted of 11 regular appointments, all German. For pastors see DeKalb Circuit up to 1860. After Conference session, 1859, Geo. A. Hertel secured a parsonage in Brunnersburg for \$300.00. One room was arranged for church services. In 1861 another more comfortable parsonage was bought by B. Uphaus. Here the preachers of this work resided for many years. For pastors from 1862-77 see Defiance, Volume I. In 1877 the work in Brunnersburg was abandoned and the remaining members were transferred to Salem which now was the leading society.

DEFIANCE, EAST SIDE

This class was on the east side of the Auglaize River. Preaching began here as early as 1855. Services were held in private houses. But at this time

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G. G. Platz, P. E., held a quarterly meeting in the German M. E. Church. From lack of harmony the class soon disbanded.

DEFIANCE KAISER SCHOOLHOUSE AND GRACE

The Kaiser Schoolhouse appointment was about three miles west of Defiance. It was taken up by J. W. Metzner in 1902. He held a meeting here, resulting in twenty conversions and the organization of a society of 25 members. It became a part of Defiance Circuit. In 1906 J. S. Kroft had 24 conversions here. In 1909 this class with South Olive and Trinity became Defiance Mission. Members having moved into Defiance, J. J. Wise, P. E., in February, 1912, had C. D. Ringgenberg and E. H. Baumgartner conduct an evangelistic meeting in the Fire Station Hall at the crossing of the Wabash and B. & O. R. R.'s. The results were hopeful. The Kaiser Class and West Defiance were now merged. 1912-14, E. H. Baumgartner, pastor. In April, 1913, this society bought two lots in "Pleasant Home" addition, nearer the center of the city, for \$375.00. The lots were deeded to the trustees of the Grace Society, Defiance, Ohio, Indiana Conference, of the Evangelical Association, and their successors. 1914, E. D. Haley, pastor; '15-17, W. H. Flurkey. Hicksville was added in 1915. The society was discontinued in 1918 from lack of cooperation. The two lots were sold in 1919 and the proceeds ordered held in trust for Defiance for five years. If not re-invested here in that length of time, the proceeds shall flow into the Permanent Mission Building Fund of the Indiana Conference.

DEFIANCE RIVER SIDE

Some members having moved into North Defiance from the Salem Class, F. L. Snyder organized them into a class in '88 or '89. In 1890, S. H. Pontius, pastor. The members of this charge pledged \$1,100.00 toward a church. J. Wales was secured to aid in securing the funds. He stayed two months and solicited \$1,800.00 in pledges. Later M. L. Scheidler of Hicksville assisted. One night Wales was out late collecting money. Returning to his home, crossing the Maumee River bridge, a city policeman stopped him, inquiring why he was out so late. W. explained his business and solicited him for help. The policeman gave him \$10 in cash. In 1890 a brick church was built on the north side, east of Main Street, near the river. On December 21, '90 it was dedicated by Bishop T. Bowman as "River Side" Church. In '94 F. L. Snyder, pastor, reported, "Attendance doubled, church not full, and heavily in debt, the city wicked and spiritually dead." In '95 H. Steininger reported a great revival here, but the fruits did not abide. In 1905 the society ceased to function, the church was sold to the "New Light" Christian people who had a College in this part of Defiance. Like some other societies this one proved to be an expense and worry to the Conference and with no abiding results. The Conference donated this society \$1,000.00.

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DEFIANCE, CALVARY

This society, 11 miles S. E. of Defiance, near Ayersville, Ohio, was organized about 1870. Members were: Jacob and Mary Roth, Matilda Roth, Isaac and Eliza Miller and children, Isadore, John, Israel and Ida, Wm. and Martha Shupp, Martha Moon, Henry Weisman, and Joseph Drake. It became a part of Defiance Mission in 1875, comprising this class, Salem, South Olive, Brunnersburg and Springfield. At this time roads often were almost impassable, which made it difficult to hold revivals. In '76, due to the scarcity of preachers, this mission was served with Edgerton. In '79 it was again alone. In August, 1881, J. E. Smith held a "Bush Meeting" here. Out of it grew a desire for a place of worship. Pledges were taken for the erection of a church. Up to this time services were held in a schoolhouse and occasionally in a Baptist Church near by, and at other times in private homes. A frame church, 32x45 feet was built, costing \$2,000.00. \$572.18 was raised at the time of the dedication, November 19, 1882, Wm. Yost of Cleveland, Ohio, officiating. S. S. Albert was pastor. In '83 J. E. Stoops reported a nice increase in membership. In the fall of '84 D. E. Hoover, in an eight-week's revival, had 49 conversions and 44 accessions with a much stronger society spiritually. In '96 H. Steininger closed a revival here with 71 saved and 50 accessions. In 1908 this church was put on a new foundation. D. R. Heil, '16-21, reported 79 conversions and renewals, and 28 accessions. Early in its history a Sunday School was organized and has since been maintained.

DEFIANCE, SALEM

This society was formed about 1846-47. Services were first held in a log church, one mile west of Salem Church, which belonged to the Evangelicals, U. B.'s and the Reformed Churches in this community. Some of our first families here were: Helmich's, Kuhn's, Dickman's and Deeppe's. Finally, the Union Church was disbanded and our people built a church in 1870, 44x32 feet, costing \$1,100.00. This church was dedicated August 21, 1870, by M. Krueger, P. E., D. J. Pontius, pastor. A Sunday School was also maintained from its early history. From this society the church obtained special workers, viz., S. Neaderhauser, professor in N. W. College and Reading Seminary; his sister, Alice, who was sent as a missionary to China by the Church's Mission Board, after serving a few years, married a missionary of another denomination and was honorably released by our Board; and Sarah Prueser, a prominent teacher in the Defiance College of the Christian Church and the author of a book, "Birds and Their Habits of Life". For list of pastors see Defiance, Vol. I. '16-21, D. R. Heil; '21-22, L. A. DeWitt.

DEFIANCE, SPRINGFIELD OR WEISS

This appointment was located in S. E. corner of Williams County, Ohio, about 10 miles north of Defiance, and was a part of Defiance Circuit in 1875.

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Members then were: Geo. and Caroline Weiss, Caleb and Phoebe Sullinger, Elias Hausknecht, Lucy Replogel, Barbara Buser, Chas. and Katherine Carpenter, Eliza Allen, L. Yagle, Robert and Ellen Christy. In 1879 the membership was 45. In 1880 the class elected trustees to serve as long as they were able, and remained members of the Evangelical Association. The wives of A. O. Rarber and H. E. Neff, Presbyterian ministers, came from this class.

DEFIANCE, SOUTH OLIVE OR BETHEL CHURCH

This society is six miles N. W. of Defiance on the Bryan Highway. Originally the church stood two miles S. W. from here, near John Kuhn's farm, and was known as the Bethel Church. John Berger, the first Evangelical preacher here, organized a class in 1864. Services were held in the Kuhn Schoolhouse. Membership in 1875 was: Isaac Garver, wife and children; Jonas Spittler, wife and son Joseph; Jane and Amos Spittler; John and Rachel Kuhn; Henry and Katherine Kuhn; Daniel and Sarah Meyers; widow Lydia Meyers; Geo. and Caroline Sollenberger; H. and Ellen Moninger; Mary Schelling; Oliver and Kezia Hanna. The same pastors served here as at Salem except when it belonged to Edgerton Circuit up to 1896, when it was added to Defiance Mission, then to the circuit and again to a newly formed Defiance Mission in 1909-17. Since 1918 it was served by the Salem pastors. The first church was built by J. E. Smith in 1881 and dedicated by M. Krueger, P. E. In '85 P. A. Orth had a triumphant revival in spite of Catholic opposition, resulting in eleven conversions and eight accessions. In 1906 the church was moved to the present location by J. S. Kroft and rededicated by D. Martz, P. E., the same year. This was a wise move. Due to deaths and repeated removals the class has had a hard struggle.

DEFIANCE, TRINITY

Originally this class was called "Bean Creek", after a stream of water. Its location was five miles N. W. of Salem Society. Services were held in a schoolhouse. J. F. Bockman reported in 1872 that a revival was held in this locality, resulting in ten conversions and eight accessions. F. L. Snyder reported a revival here in February, 1890, with 15 conversions. In 1894, second pastorate, he began preaching in the Fiegly schoolhouse, where John Meyer, an old Evangelical, lived. In '96 H. Steininger and S. C. Cramer held a special meeting here with 30 conversions, 20 accessions and a new organized class. Plans were now made to build a church which was carried out by Tracy and Buehler in 1897 and dedicated October 10th by editor S. P. Spreng. The building cost \$1,500.00. In 1915 it was added to the Defiance Circuit. The society ceased to function in 1921.

DeKALB CIRCUIT—WHAT IT COMPRISED

This circuit, up to the organization of the Indiana Conference, 1852, was a part of St. Marys Circuit. Then DeKalb Mission was established, including

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the north part of St. Marys Circuit that was lying east of Elkhart Circuit. The first year from a lack of preachers the western part was served by Jos. Fisher and B. Ruh of Elkhart Circuit, and the eastern part by A. Nicolai and L. Schurman of St. Marys Circuit. This mission comprised Newman's Schoolhouse in LaGrange County, Indiana; Bauer's, Miller's, Stroh's, Yoder's Schoolhouse, and Gardner's; all east, northeast, and north of Auburn, Dekalb County, Indiana; Mackendoerfer's or Reinoehl's, north of Coruna, Indiana; Brunnersburg, Ohio; Kuhn's, five miles N. W. of Defiance; Lehman's in Defiance, on the north bank of the Maumee River; and Dickler's, four miles from Clarksville; Spencer-ville, S. E. part of DeKalb County. Later were added Fish Creek, near Edgerton; Schott's, south of Edgerton; Hicksville; Oak Grove; Cook's, three miles west of Edon, Ohio; County Line, three miles west of Hudson, Indiana; and other minor points. For pastors of this circuit see Volume I. In 1859 the eastern part was detached and called Defiance Mission, and the western part remained DeKalb Mission, served by M. Alspauch. In '73 the circuit was divided, the eastern part becoming Waterloo Circuit and the western, Kendallville Circuit, but were served jointly by the same men as the year before.

DICK'S CLASS, HAMILTON COUNTY, INDIANA

In 1855 J. Keiper served Hamilton Mission, including Dick's Class, which was about three miles south of the Bethlehem Society, Cicero Circuit. Later it was merged with Bethlehem.

DUBLIN, INDIANA, OR PLEASANT HILL

This is the "Pleasant Hill", or "Zion" Class, about three miles north of Dublin, Indiana. Christian Augenstein began preaching here in 1845 and is therefore one of the oldest societies in the Conference. The first church was built by G. G. Platz and dedicated October 31, 1847, by A. B. Shafer. It stands on the old Dickover farm. Members in 1849 were: Samuel Dickover's, John Schophen's, Andrew Berg's, John Dill's, Tom Will's, Benj. Fisher's, Amos Dickover's, Benj. Hoasert's, John Manning's. There was also a Sunday School here in 1853. Other early families added were Adam Rummel's, Chas. Knecht's, Chr. Manning's, and Jacob Rummel's.

The first church was remodeled in 1878 by J. Wales and re-dedicated March 20, 1879. A. V. Scheidler (local preacher) was Supt. of the S. S. Many camp-meetings were held here on John Dill's farm, on the bank of Simonds Creek, near the present church, to the east. The powers of darkness often were in great evidence here during encampments, yet God's people achieved many great victories. Nearly all of the aforesaid families moved to other places, leaving only a remnant of the old stock here. In 1881 A. O. Raber had a glorious revival here. People said, "We never saw it in such fashion". A Lutheran man came to one of the meetings, saying, "I came here to get religion, and I got it,

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glory to God." December 27, '86, W. H. Mygrant began a revival which resulted in 14 conversions and 11 accessions. Philip Buehler reported a revival here, conducted by Evangelist, C. H. Stull in '94 with 21 saved and 15 accessions. The same pastors always served here as at East Germantown. See list. This society produced the following ministers: S. Dickover, 1846; A. V. Scheidler, 1868; B. F. Dill, 1872; M. L. Scheidler and C. M. Pierce, 1887; and W. E. Snyder, 1894.

An Interesting Historical Fact.

B. F. Wisler, in his paper, by way of reminiscence a few years ago, said, "Before the people had a church at Pleasant Hill, they worshipped in private houses. On such occasions when quarterly meetings were held, communion services were held in the forenoon, followed by a sumptuous meal, served at times to as many as 200 persons. These meetings were held at Fisher's, Dill's and Dickover's. (The first family were grandparents to Mrs. S. H. B., and uncle to L. S. Fisher, South Bend, Ind.) These meals were not mere lunches, but consisted of white bread, if obtainable, otherwise corn bread, pork, beef, chicken, often with large kettles of soup, potatoes and pies in great stacks. To feed such crowds, the women of the neighborhood would get together, one and two days before, and get ready for the occasion. These occasions were to these pious people spiritual recreations, and afforded opportunities for sociability.

DUNDORE'S APPOINTMENT

This appointment was near Lawrenceville, Illinois. It went by the name of "Dundore" or Lawrenceville Class. Members here were: Philip Dundore's, Felix Wampler's, Miller's, and Kochran's. It was probably taken up soon after Mt. Carmel, Illinois, became a preaching place, as it was between Mt. Carmel and Marshall, Illinois. On August 8, 1852, B. Uphaus held a meeting here, and gave the invitation to kneel and seek salvation. A number did so and found peace and rest. Many weary pioneer preachers found needed rest here on their way from Mt. Carmel to Marshall. The class after some years was abandoned.

DUNLAP'S, ELKHART CO., INDIANA

This society is located five miles S. E. of Elkhart on the Lincoln Highway. Originally this society was called "Middleport", the village name, which was later changed to Dunlaps. The society was organized by M. Krueger in 1854 while he was pastor of Elkhart Circuit. The services were mostly held in a schoolhouse. Charter members were: Wm. Schroyer and wife, Wm. Eisenbeis and wife, Mr. Philips and wife, Mrs. Fred Kuhn, Ben Weaver and wife. The church was built in 1855-56, and dedicated by Jos. Fisher. At harvest time a meeting was held here when D. Stephenson was converted, who later occupied a prominent place in the Watch Tower Church in Elkhart. Mike and Ben Weaver's and Aumiller's, from the Weaver Class, three miles east of Elkhart,

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were later added to this class. Its ministers were those of Elkhart Circuit up to 1872, when it became a part of New Paris Circuit, except years given here. See lists under Elkhart and New Paris Circuits. In '76 it belonged to Elkhart Mission. From '81-85 it belonged to Watch Tower Mission. In '85 D. Martz had a wonderful revival here when many were converted and joined church. In '86 he held another meeting for J. M. Dustman and had 71 conversions and 63 accessions. In 1897 it was added to South Side, Elkhart, and again attached to New Paris in 1901 and has since remained so. A blessed district convention was held here in 1899 with three saved in the evening meetings. Also the final debt was paid and the property deeded to the Evangelical Association. The society always maintained a Sunday School and has a Y. P. A.

EAST COLUMBIA CITY

In 1862 there was a class two miles east of Columbia City. Joshua Paulin and Martin Speck were the pastors. The field belonged to Elkhart Circuit. There was a church here, and P. announced a revival meeting for this place. The rowdies in the community were numerous. P. was a radical Republican and the people in the Civil War period were rather rebellious to the U. S. Government and uncultured. P. made some strong statements as to their conduct at the beginning of the meeting, which they resented. One evening while he was conducting the meeting the resentful parties came prepared and shaved bare the neck and tail of his horse. The appearance of his horse so chagrined him that he closed the meeting and took his horse to a brother on another appointment and borrowed another to fill his appointments. The next day he met his colleague, told him his trouble and declared he would not go after his horse. Speck out of sympathy for his senior, offered to return the borrowed horse, and fetch back his own. P. consented to this proposition. There was much laughing along the highway and schoolhouses at Speck's expense as he rode along, but he, in good humor, laughed and passed on. This class never prospered and was abandoned long ago.

EAST GERMANTOWN, NOW PERSHING, INDIANA

This field first belonged to the western part of Miami Circuit, Ohio Conference. In 1844 it became a part of the Indiana District of the Illinois Conference. The society was organized in 1838 by Chr. Augenstein. Bishop J. Seybert made a visit here in 1839. In 1840 A. B. Schafer and Levi Heiss, were pastors. A camp meeting was held this year on John Dill's farm. In 1841 the Indiana part of the Miami Circuit became Whitewater Mission. '42, Adam Stroh and F. R. Tobias were pastors, and Zinser, P. E. Stroh died this year. In '43 A. Nicolai and P. Hahn served. They had a hard time, the appointments being 30-50 miles apart, and roads well nigh impassable. The constituency here was too largely English for them to labor to advantage, yet they preached in Eng-

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lish as best they could. In '44 Fr. Mayer was pastor and A. B. Schafer, P. E. In '45 G. G. Platz was P. C. and C. Augenstein, P. E. On June 5, '46, Bishop Seybert held a three-day's "Big Meeting" here, and on the 8th the Illinois Conference convened here. Great quickenings of the Holy Spirit were experienced in the evening meetings. Platz was returned to this field. On December 31, '46, he started a revival here. Floods greatly hindered the work, but, nevertheless, it was a wonderful time and many were saved. The meeting lasted three weeks, which was unusually long. His Easter service, April 2, '47, resulted in many conversions. In June, '47, C. Claus became pastor, '48, Geo. A. Blank; '49, Henry Ragatz; '50, J. Geo. Esher and Geo. A. Blank, P. E. The pastor held eight revivals, resulting in conversions and accessions and a noble support of God's cause. Bishop Seybert made a nine-day's visit here, December 10-19. In '51 J. Keiper was pastor.

At the organization of the Indiana Conference, June, 1852, Peter Goetz and M. W. Steffey became pastors of Whitewater Circuit, and Hamilton Mission. The East Germantown appointments were: East Germantown, Jimtown, Cambridge City, Pennville, Jacksonburg, Winchester, Mississinawa in Jay County, and Smithfield near Muncie. The members at this time at E. Germantown were: Henry and Katherine Ehrhardt, Samuel Cochran, Charles Knecht, Geo. Sperry and family, C. Mosbauch and family, Adam Condo and family, Peter Condo and family, Jacob Wahl's, A. Long's, Wm. Klingensegen's, C. Becker's, Adam Rummel's, and Sam Sink's.

In 1853 G. G. Platz was pastor. This year a brick church was built here 35 x 45 feet, and was dedicated in 1854 by Philip Bretsch, P. E. The church adopted a Sunday School constitution asking for a quarterly report. The Sunday School now had 60 in regular attendance in 12 classes. A 4th of July celebration was also instituted to teach the children patriotism. The pastor read the Declaration of Independence whereupon C. Glaus, P. E., preached a patriotic sermon. It was a joyful day, and 17 scholars openly confessed their Savior before a large audience through questions put to them. For pastors see Volume I. In '65-66 C. Schamo held a revival that resulted in 50 conversions and 35 accessions. A. O. Raber, '80-81, reported February, '81, that the revival reached an interest so great that the "Adam Condo and Co. Plow Works" shut down work at 10 a. m. so that the workmen could attend. Fourteen were saved and ten united with the Church; and in '82 he had 26 conversions and accessions. In 1882 D. S. Oakes served. Conference session was held here in '83, and D. S. O. was elected presiding elder. Philip Orth's first year closed with 85 conversions. In May, 1884, he organized a Young People's Alliance with 75 members, and reported 113 saved in 13 weeks over the circuit. '86-87, W. H. Mygrant. In '88 he had a revival here in which 58 were saved and 48 joined the church. He reported, "The fight was hard, but the victory glorious." In 1901, E. J. Oliver was appointed pastor, but he was killed by a R. R. train in Peru,

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Indiana. A. Weyrick succeeded and served for two years. He rebuilt and enlarged the parsonage. '06, Chas McConnehey was pastor. He served only a short time when illness necessitated his resignation, and shortly afterwards he died. A. W. Feller filled out the year. Repairs to the church were made amounting to \$1,084.00, and the re-opening took place September 8, 1907, by L. S. Fisher, P. E. In 1918 the name of the field was changed to Pershing, the new name of the town. '15-16, W. I. Weyant; '17-18, J. A. Brewer; '19, E. W. Shafer; '20, supplied; '21-22, L. J. Ehrhardt; '23, Leroy Geiger.

Early appointments on this work were: **Chambersburg**; location not found. In May, 1849, a quarterly meeting was held here; **Hagerstown**, 16 miles N. W. of Richmond. Preaching was in the home of David Groff and continued some years; **Jacksonburg**, four miles N. E. of Pershing taken up in 1849 by J. Keiper. There was some preaching in the Disciples Church here, but mostly in the homes of Peter and Thomas Lebenguth. Services were soon abandoned. **Milton**, two miles S. E. of Cambridge City, in 1849 in the home of David Beyer; later it was merged with East Germantown. Bishop Seybert preached here in a schoolhouse. **Pennville**, the first town east of Pershing. Wm. Koch's and M. Bauhen's families lived here where preaching was held. **Potsfield**, probably in Delaware Co., where J. Keiper preached in making his rounds in 1851; John Potsfield and Jacob Dietrich lived here. **Smithfield**, this class was 28 miles N. W. of E. Germantown, near Muncie, Indiana. Members here in 1849 were: the Wm. Dill's, Wm. Will's, John Bothwill's, and Charles Schelty's families. Preaching was generally at Dill's. Later it, with Muncie, became Muncie Mission, but both places had to be abandoned.

EAST LIBERTY, ALLEN CO., INDIANA

This society was three miles south of Monroeville, Allen County, Indiana. It formed a part of the English portion of the St. Mary's Circuit in 1871, namely: Salem and Jerusalem, N. E. of Decatur. S. S. Condo was pastor, Geo. Haley was class-leader, John Swartz's and Miller's families lived here.

EDGEWOOD, ILLINOIS

In 1863 Wm. Wessler of Vandalia Circuit took up this vicinity, three miles N. E. of Edgewood, Effingham Co., Illinois. In 1865 M. Klaiber organized "Salem" Society here. Some of the first members were: the Winkler's, Quade's, Lieb's, and Stedbacher's families. Worship was held in private homes and schoolhouses until in 1884, when Wm. Luehring, pastor, obtained the right to move the Altamont church to this place. It was dedicated this year. In 1874, F. T. Hochstettler had a gracious revival here, resulting in many conversions and 22 accessions. In the spring of '80, M. Koehl organized the first Sunday School. This class was served with Altamont, Wolf Creek, and Prairie Classes. In 1898 this class was added to Camp Creek Circuit, but later Altamont was re-

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established. We had a splendid group of people here, but from want of Protestant families in this locality, and by deaths and removals of our own people, the place was discontinued March, 1912. The church was sold for \$60.00, one-half of which went to Terre Haute's new church fund, the other half into the Conference Treasury.

EATON, OHIO

As early as 1855 a class existed here, belonging to Miami Circuit of the Ohio Conference. Preaching was in private houses several miles around Eaton. Members who lived around here were: Mathias and Gottliebina Young, Christina Gouch, Bernhart, Julia, Christiana, Jacob, and Christian Schying; Julia Mars; Gottlieb, Katharine, and Christian Holtzinger; Rev. John G. Woolpert and wife, Julia; Gottlieb and Susan Young. These isolated members of this class lived near to one or the other of these towns, viz: Tippecanoe, Lockington, Union, Castin, Enterprise, or Salem.

EDON, OHIO

In about 1866 J. M. Kronmiller of DeKalb Circuit founded this society. Worship first was in houses. In 186— a church was built and dedicated ————— by ————— as the "Salem Church." Some of the early members were: David Cook's; Kies', and Rockey's families. In 1869 a debt of \$275.00, was still resting on this church. The society was granted the privilege to collect funds on the DeKalb Circuit to liquidate the debt. In 1875 this class was added to Edgerton Circuit. In the winter of '87, W. H. Brightmire, in a six-week's meeting, had 37 conversions and as many accessions. Under the pastorate of E. E. Meyers, 1892, a revival was conducted by evangelist, A. C. Stull, resulting in 19 saved and 13 accessions, followed by the organization of a Y. P. A. Under Chr. H. Burgener, the church had a tower added with a bell, new pews installed, and the interior and exterior repainted. In 1912 the church-tower was struck by lightning and was badly damaged, but not beyond repair. This class was discontinued in 1918 from lack of real effort to build it up and the church was sold and the proceeds flowed into the Conference Treasury.

EDGERTON, OHIO

"Trinity" is the name of this society, locally known for years as "Fish Creek" Class, named after a creek near by. J. M. Kronmiller took up this appointment in 1866, and Adam Hartzler organized the first class in 1867. Some of the first families were: Geo. Burkhart's, Maurey's, and Gentzenleuchter's. In '69 D. J. Pontius bought the first parsonage, one square south from the present one, and built a small church 16 x 28 feet in Edgerton for \$400.00. For pastors see Volume I. A. R. Shafer initiated the building of the second church in the spring of '81, 2½ miles north of town, size 32 x 44 feet, with a spire and bell,

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costing \$1,484.00. \$500.00 was needed on dedication day, but \$600.00 was raised. It was dedicated on June 22, 1882, as "Trinity Church", by Wm. Yost of Cleveland, Ohio, Jr. Pub. Agent. In 1884, Aug. Geist reported 13 saved, some Catholics, one man 72 years old. In 1901 the present parsonage was bought from the Reformed Church, and the old lot joining this on the south was sold. In 1904 Edgerton belonged to Hicksville, in '07 it, with Edon and County Line, became Edon Circuit. In '08, County Line was detached and Edon Circuit was named Edgerton Mission. On February 22, '08, the Reformed Church (brick) in Edgerton was bought at sheriff's sale by the Fish Creek Society from the sale proceeds of their church, plus \$537.00. A month later a revival was held in this church, fruiting in 16 conversions and nearly as many accessions. Preparatory to the opening of the church, a furnace and new pews were installed, the walls repapered, the inside and outside painted, and cement walks and steps built, at a total cost of \$1,885.00. It was dedicated as "Trinity Church" by Editor G. Heinmiller, July 12, 1908. \$296.00 was raised on dedication day. Both the morning and afternoon dedicatory services were held in a nearby grove, but the evening service was held in the church. '14-18, Ira Steele served as pastor; '19-21, H. S. Berger; '22-23, R. L. Haley. It belonged to Elkhart District, 1886-72; Ft. Wayne District, '73-94; Kendallville District, '95-98; Ft. Wayne District, 1899-1923.

EHRET, ELKHART CO., INDIANA

This class was located three miles N. W. of Wakarusa, Indiana. Worship was in a schoolhouse. The members were: Jeremiah Hahn, Haun and wife, Mrs. Jonathan Willard, Elias Seitz and family. There was a Union Sunday School here, which belonged to New Paris Circuit. Rev. C. A. Wright's wife was a convert from this society.

ELBERFELD, WARRICK CO., IND.—JERUSALEM CLASS

The history of the work of the Evangelical Association in this town dates back at least to 1849-50 when C. Glaus and J. Keiper preached in this vicinity at Rosa Friedenberg's, Voelkel's, Wm. Grossman's (exhorter) and Fr. Stuenkel's, and in a schoolhouse. The appointment was known as "Bluegrass". A. B. Schafer was P. E. This class was organized by J. Trometer who was assistant local pastor in 1850. The charter-members were: Henry Ude, Fr. Thene, Wm. Thene, Fr. Sickman, Julius Heimrath and their wives. In 1850-51 Geo. A. Blank was P. E., and Fr. Wiethaup, P. C., with B. Uphaus as assistant the first year, and Fr. Schuerman the second year. After the organization of the Indiana Conference in 1852, P. Burgener and G. Franzen served; in '53, B. Uphaus and Wm. Beckman; '54, J. Keiper and Wm. Beckman; '55, Wm. Wesseler and M. Mayer. Up to this time it belonged to Dubois Circuit with headquarters at Huntingburg, Ind. In 1856, this circuit was divided, the western part becoming Warrenton Circuit to which Wm. Wesseler was assigned. He built a church in

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Elberfeld which was dedicated May 4, 1857, by Bishop John Seybert, as the New Jerusalem Church. S. Dickover was P. E., Joseph Fisher and Wm. Beckman were present. During the Lord's Supper, the reporter said, "The people experienced the dedication of their hearts to God. Pentecost broke through into eternal life." For pastors see Volume I. In 1879 the field name was changed to Tabor. In 1899 the second church was built and dedicated by Bishop T. Bowman on September 17, 1899, as "Jerusalem Church". Size 32 x 60 feet, with corner tower, bell, class-rooms and furnishings, costing \$2,550.00. At this time this church was the best on Louisville District. In 1900-01, under D. D. Spangler, the field name was changed to Elberfeld. '15-17, J. W. Feller; '18-'23, C. Harms. This field belonged to Wabash District from '52-70; to Evansville, '71-92; to Louisville, '93-07; to Evansville, '08-10; to Indianapolis, '11-23.

The first parsonage was built by the Tabor Church. It was a log house, put up in two days in 1849. J. Keiper first occupied it. It stood beside the cemetery, between the church and the campground. This was a lonely spot for pastors' families to live, as it was almost surrounded with timber. The only outlook was toward heaven, and northward to the church. The cemetery, during the pastorate of Bohlander, obtained notoriety as being the place where the spirit of a departed man repeatedly appeared to him (Bohlander) at the man's grave. To this was added the report that the parsonage was haunted. Not only Bohlander believed this delusion, but other good folk, and even preachers claimed they were disturbed by ghostly noises while they were trying to sleep here. It was probably nothing but a rustling wind blowing through a knothole, or making a loose shingle to quiver, the product of an excited imagination. Bro. Nitsche declined to abide here with his large family, and with the consent of the quarterly conference, built a more commodious home in Elberfeld. This was in 1881, and they had the joy of first occupying it. The Tabor people objected to this move, but soon thereafter were convinced that it was the thing to do. In 1895 the old parsonage was sold and the proceeds flowed into the new parsonage fund. With the discontinuance of the campmeetings, there was no reason why the pastor should continue to live here, far from the post-office and school.

ELBERFELD, TABOR SOCIETY

This appointment lies in Gibson County, Indiana, five miles east of Haubstadt. Originally it was called "Warrenton". It was taken up in 1844 as a part of Dubois Circuit until June, 1856, when Warrenton Circuit, named after a nearby village, was formed. It was a part of the Illinois Conference until 1852. From a report, J. Trometer was the first missionary of our church that labored here. He organized a class in 1845. On October 6, 1847, A. Nicolai began a protracted meeting here in the home of J. Winkelman in Warrenton. God's people were quickened in spirit. Souls were converted to God and joined the Evangelical Association. In 1848 he was returned with H. Esh. In 1849, Chr.

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Glaus and J. Keiper were pastors. The society now had four classes, namely: **Tabor:** Dietrick and Wilhelmina Luehring; Ludwig and Louisa Buesing; Henry and Dora Bertram and children, Wm., Henry, and Doratha; Mary Miller; Clamer, Mary and Louisa Fuehling; Henry and Dora Hasselbrink; Henry and Louisa Johanning; Daniel, Anna L., Carl, Wm., Henry, and Daniel, Jr., Kramer; Henry and Mina Schuermeier; Fred, Sophia, and Fred Jr. Bremer; Fred, Carolina, and Sophia Kucher; Geo. and Mrs. Weber; Fred and Louisa Stuenkel; Augustina Grossman; Fred Stritmatter. **Zoar:** Wm. and Fredricka Luehring; Mary Dickmeier; Fred and Anna Buesing; John, Caroline, and Joshua Brendenberg; John, Mary, and Henry Hasshiter; Conrad and Mary Buesing. **Bethlehem:** Fred and Louisa Kohlmeier; Henry and Henricka Schlotbaum; Christian, Conrad, Carl, and Fred Kohlmeier; Henry and Charlotte Silke; Carl, Adolph, and Wilhelmina Dassel. **Emmanuel:** Fred and Louisa Dickmeier; Jacob and Katharine Winkelman; Rev. Jacob, Christina, Mary and Christian Trometer.

On August 16, '49, a campmeeting was held at Tabor. The ground was on the highest hill in the community, commonly called Mt. Tabor, from whence one had an extensive view of the landscape. For a description of the general arrangement of early campgrounds, see under Bremen. Many such meetings were held. People would come from far and near, both bad and good, and often these meetings became the scene of great spiritual battles between the forces of Darkness and Light. But the Almighty did not forsake His people but crowned their sincere efforts with victory, to the discomfiture of the enemy. In August, 1852, a glorious camp-meeting was held here resulting in 14 conversions; backsliders were reclaimed and revived, and believers renewed in spiritual strength. Over New-year's, 1853, a wonderful revival occurred here; sinners came nightly to the altar; gray-haired parents with their adult sons and daughters knelt side by side, wrestling for salvation. At a camp-meeting held August, 1854, J. Keiper reported, "One night there was no preaching because of the mighty movings of the Holy Spirit upon the people, and because the penitents were crying for mercy until they were saved." In August, 1869, the twentieth consecutive camp-meeting was held here. Warrenton Circuit now extended into Posey, Vanderburg, Gibson and Warrick Counties. In 1867, M. Hoehn reported that Tabor had a parish school and expressed the wish that such schools might become general.

At a camp-meeting here, Bishop Joseph Long arrived very fatigued and too late for service. He slipped into the parsonage, stretched himself full length on the floor in a room, allowing his feet to extend through the open door. Presently the pastor's wife came home from the adjoining campground, and as she was about to step into the house, she saw the feet of a man in the open doorway. Much frightened, she ran back to the campground and reported, that

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she believed there was a dead man lying in the parsonage. Upon investigation, it was found to be Bishop Long resting himself.

Churches Built Here

A log church was built here and dedicated, December 22, '49, by A. B. Shafer. He reported that there was "such spiritual power present that all sinners present came under deep convictions and to penitence". Keiper reported a wonderful Christmas celebration with such spiritual blessings as he never had witnessed before. Souls were saved and many people joined church.

The second church was built in 1876 and dedicated December 9, probably by Wm. Wesseler who was one of the two speakers on this day. C. Kohlmeier was the other. As the old church was still standing, a farewell service was held in it Sunday morning before entering the new one. This church is 34 x 54 feet in Gothic style with a tower 80 feet high. On a bright day, it can be seen from a certain point 10 miles away. The tower was provided with a well-sounding bell, bought by men and boys for \$238.00. The cost of the entire church was \$2,382.00. The young ladies furnished the lights, and the mothers the carpets. Some of the best revivals that occurred here were by Speck, Finkbeiner, Koch, Nitsche and Gocker. From this society issued five ministers, namely; Adolph Dassel, 1862; W. L. Luehring, 1877; S. J. Luehring, 188—; H. Holtzgrafe, 188—; B. Scheuermeier, 1889. For list of pastors see Elberfeld, Volume I.

ELBERFELD, SOMMERVILLE-MACKEY

This society was founded in 1865-66 by Fred Wiethaup. The charter-members were: Ernst Sundermeyer and wife; John Hassheiter and wife; Chr. Kohlmeier and wife; Henry Williamsmeier and wife; Conrad Kohlmeier and wife; Bluemlein and wife, and Fred Meier and wife. They worshipped in homes and schoolhouses until July, 1869, when their church was dedicated by Bishop J. J. Esher. C. Kohlmeier was recommended for the ministry by this class in 1867.

Historic Articles of Business Adopted, December, 1869

Art. I. No political speeches, or theatrical doings are to be allowed in this church.

Art II. No debts are to be contracted over \$5.00 without the consent of the society.

Art. III. The Trustee Board shall give an annual report at the annual business meeting.

Art. IV. The trustees shall look after the repairs of the church so services can be held in it unhindered.

Art. V. The church cemetery shall be platted by the society. After distributing the lots to the church members, no one, who has been expelled or has withdrawn from the church, shall be allowed to sell his lot; but it shall revert to the society. (This article was later so modified that lot owners, who moved away, could sell to their children, or church members.)

Art. VI. The deed of the property is to remain in the hands of the oldest trustee of the society as also other valuable documents.

Art. VII. These articles shall be read at each annual meeting, and may be changed by a majority vote of those present.

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Art. VIII. The people who join church and desire a family lot in the cemetery shall pay \$15.

Art. IX. In 1877 a law was made to ring the church bell every Saturday evening, which custom has ever since been strictly observed.

A Y. P. A. was organized here by J. Mundorf in October, 1894. A number of its unconverted members were converted later and joined church. The Alliance, however, did not exist long. A Sunday School has been maintained for years. Progress has been intermittent. German services on Sunday a. m. were abandoned about 1917. In 1921 this society by a majority vote decided to relocate to the town of Mackey, and built a church and dedicated it December 4, 1921. Bishop L. H. Seager officiated. The size of the church is 32 x 54, with a basement under the whole church, and a corner tower. The cost of the church was \$6,000.00. The Sunday School here was organized in the Mackey High School building.

ELKHART CIRCUIT

Solomon Altimos, a pioneer preacher of the Evangelical Association, became a pathfinder for his church in Northern Indiana in 1839. He was a member of the Ohio Conference. He lived in Monroe County, Michigan. In 1841 Ft. Wayne Mission was established including Northern Indiana with John Hall, Missionary. For 1840 and '42 no report is found. In 1843 D. Kern and Geo. A. Blank were the missionaries to this section. In 1844 the Illinois Conference was organized which included Northern Indiana, which then constituted Ft. Wayne Circuit, A. B. Schafer, P. E., and Geo. A. Blank and S. Tobias, missionaries. In 1845 Ft. Wayne Circuit was divided into St. Mary's Missions and Elkhart Circuit. G. G. Platz and Wm. Kolb were assigned to the latter which now embraced Elkhart, St. Joseph, Marshall and Kosciusko Counties in Northern Indiana, and the western part of Southern Michigan. In 1846 Chr. Glaus and Wm. Fichte; '47, G. G. Platz, Fred Wiethaup, and H. Welty. There were now 13 organized societies, and other preaching points. In 1848 the Indiana District of the Illinois Conference was divided into St. Joseph and Wabash Districts, the first embracing the two St. Joseph River valleys, and the latter the Wabash River valley. Chr. Augenstein, P. E. of St. Joseph District, with S. Dickover and B. Uphaus, pastors, on Elkhart Circuit. 1849, G. G. Platz, Geo. Messner and B. Uphaus. This year, St. Joseph and Wabash Districts were served jointly by A. B. Schafer, P. E.; but served separately again in 1850 the first named, by C. Augenstein, and Elkhart Circuit by J. J. Esher and J. Wolf; 1851, S. Dickover, P. E., and J. H. Ragatz and Joseph Fisher, missionaries.

DEVELOPMENTS OF ELKHART CIRCUIT OF INDIANA CONFERENCE SINCE 1852

At the organization of this conference, S. Dickover continued as P. E. and Jos. Fisher and B. Ruh, pastors. In May, 1853, Fisher gave J. Keiper, his successor, the membership book containing the following appointments: Ott's (head-

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quarters here was the parsonage and church) 5 miles north of Syracuse, Indiana; then three miles south Ott's schoolhouse; then Canada Class in Union Twp., Elkhart Co., Bechtel's in Harrison Twp.; then six miles south to Zoar; then back to Goshen where were a few members; then to Bicknel's schoolhouse, three miles east of Elkhart; then Smith's class, six miles N. W. of Elkhart; then to Harris Prairie in Michigan; then Rough's or Portage Prairie; then to Mishawaka; then Coal Bush; then to Zimmer's near Madison; then to Barrens near Bremen, then Laudeman's; then Canaan Class or old Panama in Kosciusko Co.; then Hepton; then Marshall Co. Class; then Strickler's, south of Warsaw; then to Tabor, or Ebenezer, east of Syracuse; then eight miles eastward to Gilead in Noble Co.; then Thorn Creek, six miles north of Columbia City. M. W. Steffey was Keiper's colleague; the circuit had 20 appointments; each one made the round once in four weeks. Meetings were mostly held in houses and schoolhouses, and were blessed. The historic parsonage had four rooms, two for the P. E., who had children, and two for the P. C., who had five children. The house is still standing, although enlarged, and is occupied. In 1854, M. W. Steffey and P. Goetz; '55, C. Glaus and H. Strickler; '56, A. Nicolai and M. Krueger. In 1857 conference convened in September, pastor, Geo. Kloefer; '58, M. Alspaugh and J. Hoffman; '59, R. Riegel and P. Roth; '60-61, Ph. Schwartz and P. Roth, first year, and B. Ruh the second; '62-63, Joshua Paulin and M. Speck first year, and Geo. Zimmer, second year; '64-65, M. Krueger and T. Karstetter, second year; '66, Wm. Bockman and E. E. Condo; '67-68, D. S. Oakes and W. Honestedt, first year, and J. K. Troyer the second year. O. and K. each built a small kitchen to the Ott parsonage. 1869-70, J. Keiper and S. S. Condo, first year and E. T. Hochstettler, the second year. The membership per appointment at this time was: Ott's, 40; New Paris, 23; Zoar, 13; Bilman's, west of Wakarusa, 5; Strickler's, 23; Middleport, or Dunlaps, 18; St. Joseph's, 15; New Bristol's, 7; Eagle Lake, 19; Sparta, 12; Ebenezer, 20; Lake, 11; Webster, 22; Whitley, 15; Grass Creek, 30; Island, 21. Keiper reported in the summer of '71 that in 1853 this circuit was almost entirely German, but now, 1870, is half English. He had 150 accessions. 1870-72, D. S. Oakes and W. Wildermuth the second year; '73, H. E. Overmeyer. In 1874 this circuit was divided and the greater part of it became New Paris Circuit.

ELKHART EMMANUEL

In the fall of 1859, or the spring of 1860, Oakes said, "Three religious, but very poor Germans, carpenters, father and two sons-in-law, came from Canada to Elkhart. Few European Germans lived here then and there was no German preaching of any denomination." They worked for Henry Oakes (D. E.'s brother) who could speak some German. He was a member of the M. E. Church, but urged Jos. Fisher, P. E., to send German preachers to Elkhart, promising to furnish entertainment and a place for worship, on corner Middle-

HISTORICAL SKETCHES

burry and Williams Streets, where several families lived. In May Fisher instructed E. L. Kiplinger of South Bend Circuit to preach here. Both had preached once or twice in the M. E. Church here. In September, '60, R. Riegel, P. C., took up Elkhart as a regular appointment and organized the first society of the Evangelical Association in '61, with these charter-members: Father and mother Theiss, two daughters and sons-in-law, Conrad Ziesel, and Wm. Paul.

This society was served with South Bend Circuit until 1867, for which see the list of ministers. On Christmas, 1865, Geo. A. Hertel commenced a revival in Ziesel's house which resulted in starting a subscription list for a lot and church. \$1,243.00 was secured from friends in and out of the city. Prior to this, Hertel received 30 members into the church. They bought a lot in March, 1866, on High Street, on which stood a frame chapel, for \$900.00. A little later the Elkhart School Board offered this society an exchange of a lot on Division Street, near Main St., with a house on, for the church property which they wanted for the Central School Building. The trade was made, but the society retained the chapel and in addition received \$350.00. The chapel was then moved on the new site. Eight feet additional ground was bought for \$150. The society now had a small church and parsonage.

On October 26, '66, the Sunday School was organized with 15 scholars. Jacob Wiegner was the first Supt. In September, 1867, this city was formally taken up as a mission with Joseph Fisher, missionary. Bicknel's, or Weaver's Class, three miles east of the city, was added. Soon the small chapel had to be enlarged to accommodate the people. On Christmas, a seven-week's revival began. The Mission was now five months old and had 125 members, 100 accessions this year. In 1868 Fisher was returned with Weaver's Class detached and the Schwartz Class added. The chapel again having become too small, it and the parsonage were sold, and moved away, and a brick church was erected. By winter it was under roof and the first story was dedicated December 6, '68, by R. Dubs, as "Emmanuel Church". Preaching was almost all in German, but quite a number of English people were converted and joined the church. English singing, praying and testifying was tolerated, but there was no English Class formed. The language situation hindered progress and caused some dissatisfaction.

In 1869-70, J. Fuchs was pastor. The second story was completed and dedicated February 13, 1870, also by R. Dubs. 1871-72, Geo. Hertel. Many were saved under his labors and joined the church. In September, 1872, the conference session was held here. The language question for this place was settled by Conference, namely; those preferring German should take a stand with Hertel on the east side of the church, and those preferring English with Wildermuth on the west side. This was done after the conference session. About 70 chose the English and were organized as an English society. This year on July 12, Hertel died of typhoid fever. Karstetter and Heiss, local preach-

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ers, served out the year alternating in preaching. In '73-74, W. G. Braeckly, pastor. In '74 the society was made a station with 117 members including the Schwartz Class. A new parsonage was built at a cost of \$1,325.00. The Conference released this society of a \$448.00 debt and interest for two years. A new deed in harmony with the Discipline was also executed. '75, J. Beck; '76-77, J. Hoffman. In '78, under C. C. Baumgartner, it was again a mission, who had 18 conversions. '79-81, M. W. Steffey. The debt of \$1,500.00 was reduced to \$570.00. He had repairs and improvements made in the church, viz; a triple window in the front, a stairway, a gallery, and new pews. The church was re-opened by Bishop J. J. Esher, September 19, '79. The cost of these improvements was \$870.00. There were, at this time, some peculiar people in the church who would not allow the young people to sing alone, threatening that they would leave the church if they did. 1882-84, C. F. Hansing. All debts were paid, and a Young People's Society was organized in '84. Geo. Roederer was pastor in '85. A reed organ was installed which caused one family to withdraw. \$450.00 was paid for missions this year. He had 32 conversions and 33 accessions. In '86-87, August Iwan reported 14 conversions; '88-90, M. W. Steffey. In '89 Conference was again entertained here. '90-91, J. Hoffman.

In 1892, S. Heininger. The church was remodeled at a cost of \$5,000.00. H. failing to get his credentials from the Ohio Conference could not continue as pastor here. This produced a destructive schism. The society was divided. Heininger left with about half of the membership. M. Krueger filled out the year. The society never rallied fully from this shock, and became a mission. In 1893-94, J. H. Evans came here under many discouraging circumstances. But he met them bravely and, under the blessing of God, and wise management, the society rallied commendably. He introduced the English for Sunday evening services, and organized a Y. P. A. in the first year. 1895-96, W. L. Luehring; '97-98, L. J. Ehrhardt; '99-01, Thomas Finkbeiner, who had a blessed revival; '02-03, M. W. Sunderman. The morning services were now made English for the second and fourth Sunday of each month. During his second year the union of the Division Street and Watch Tower Churches was agitated by him and J. O. Mosier. In 1904 the societies were merged with the understanding that an adequate and modern brick church be built. Both societies razed their building, working the material of both into the new one. One-fourth of the proceeds of the Division Street lot and the parsonage was voted to the Conference Church Building Fund; \$400.00 to the South Side Society, to be paid when it will build a parsonage. \$600.00 went to the Bethel Society by Conference act, and the rest was applied to the new church. For further history see Elkhart First Church. This society always kept pace with forward movements. It maintained a good Sunday School, had an active Ladies' Aid Society, a W. M. S., and Y. P. A. It recommended to the ministry, T. Karstetter in 1865, and D. F. Fox in 1883.

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ELKHART, WATCH TOWER

In 1867, Jos. Fisher, pastor of Emmanuel Church, on Division Street, had a revival that resulted in 123 conversions, of which 40 joined the Evangelical Association and preferred the English services. An English class was organized with Samuel Aurant as first leader. Then an English Sunday School was organized with J. M. Barber as the first superintendent. They met in the Division Street Evangelical Church. Fisher now preached here on Monday evenings.

In 1872 the Conference established an English Elkhart Circuit, embracing Elkhart English, Weaver's, Schwartz's, Zeigler's, Heiss' and Emor's appointments, Wm. Wildermuth, pastor. The specific orders of the Conference in 1872 relative to the English in Elkhart was carried out. The record of the Emmanuel Church says, that 70 chose the English. Watch Tower record says 48. The Conference of 1872 ordered that "the English society be allowed to worship in the German church up to June, 1873, provided it pays its own current expenses, and holds its meetings Sunday afternoons, or at an hour that will not conflict with German services."

W. Wildermuth held his first service, September 26, 1872, in the home of Fred Kines, and effected the organization with 58 members. They were divided into two classes. Samuel Aurant, leader of No. 1, and Jos. Fisher of No. 2. According to Conference orders, the trustees of the Emmanuel, and a committee of the Watch Tower Churches, met and agreed that the Watch Tower Society shall hold Sunday School in the Emmanuel Church on Sunday at 1:30 p. m., and preaching at 3 p. m., prayer-meetings on Wednesday evenings and a series of revival meetings. The English society was to pay one-third of the janitor's salary and light and fuel accordingly. B. O. Manchester, W. D. Middleton, and J. M. Barber were constituted a committee to draft a constitution for the society. The society now also decided to build a church. Wm. Wildermuth, Jos. Fisher, J. M. Barber, S. T. Nemont, and F. Kines were elected as building committee, and were authorized to select a suitable site, get the price of lot, and report back to the next society meeting. On the basis of their report, the society bought the site where the First Church now stands for \$900.00. The society adopted the plans and specifications presented by the building committee with a few changes. Watch Tower Church, 36 x 56 x 20 feet, had a vestibule, two class-rooms, a gallery and a tower. The erection of the church began in the spring of 1873. The cornerstone was laid by E. L. Kiplinger, P. E. In August, '73, a committee of 12 women was appointed to canvass the city for funds to buy carpets, chandeliers, clock and church supplies. They were successful and received words of praise. On October 12, '73, Cor. Sec'y, Wm. Yost of the Gen. Missionary Society dedicated the church as Watch Tower Church. The total cost of the church, lot included, was \$5,391.12. The amount secured on dedication was \$2,314.00. The balance remaining was \$3,077.12.

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Her Struggles

Her financial struggles were many. Her people were poor and had a poor financial system. Of the pledged money on dedication much was uncollectable. Financially the society went down. The Loose Class was added in 1874, Jos. Fisher, pastor. The sale of a part of the church lot was granted by Conference, the proceeds to be paid on debt. In '75 Fisher was returned, and Schwartz Class was attached. In '76 due to the heavy debt, Conference empowered the pastor, C. C. Beyrer, to collect funds over the conference. In '77, being petitioned for further help, Conference appointed a committee to investigate the financial needs of the society with power to assume \$1,500.00, provided the society will satisfactorily assume the balance. On October 25, '77, the society took new pledges to cover the assumed obligation, but again failed to meet her part of the obligation. On September 2, '82, the trustees, according to the grant of '74, sold the east half of the church lot for \$360.00, and applied it on the debt. On May 5, '84, the trustees received a loan from the Elkhart Building and Loan Association of \$2,226.00 to pay off the church debt. The members privately agreed to pay 25c to \$1.00 per month against this new debt. Pastor A. O. Raber agreed to collect these sums. Also D. Martz and S. B. Kring, succeeding pastors, did the same. It was a long and tedious pull, but the loan was finally paid in March, 1890, and the society was out of debt.

Charter-Members of this Society

Rev. Jos. and Lydia Fisher, and Gideon, Lorenzo and Sarah, their children; Silas and Sophia Fisher; Benj. and Lizzie Fisher; C. H. Redding and wife; S. Aurant and wife and daughters, Lucy and Jennie; J. M. Barber and wife; S. P. Newman and wife; Chas. Stuck and wife; W. Stuck and wife; Anna Schwartz; J. Lonquest; J. Kinzie; B. O. Manchester and wife; E. K. Boyer and wife; Perry Gates and wife; H. Martin and wife; B. Kaufman and wife; J. Markel and wife; B. Marker and wife; P. Marker and wife; Wm. Eisenbice and wife; Ph. Upson and wife; E. Meek; Wm. Showers and Mary Bauer.

Special Revivals

In 1880 J. Wales reported that Savilla Kring, daughter of Rev. S. B. Kring of Canton, Ohio, conducted an evangelistic meeting in this society with glorious results. She repeated her effort here for two weeks in the winter of '81. Wales reported 68 saved and 73 accessions; enrolled in S. S., 180. People came at 6 p. m. waiting until the doors opened for the service. In January, 1886, D. Martz conducted a revival that lasted four weeks and resulted in 30 conversions and 33 accessions. In February, 1896, A. S. Fisher held a revival with 125 conversions, 20 reclaimed and 84 accessions. Other many good revivals were held here. See Conference Journals.

Prayer-meetings here were well attended and often were seasons of rejoicings. The old people and many of the young knew the value of real prayer, and here obtained their spiritual meat and drink. Under the pastorate of L. S.

HISTORICAL SKETCHES

Fisher, there were six such weekly meetings, maintained where heaven and earth met in blessed fellowship.

Auxiliary Organizations

The Ladies' Aid Society was founded in 1886 with Mrs. Gramley, first president. This society has rendered very valuable service to the church ever since.

The Missionary Auxiliary of the Society has always been active for missionary work in the Conference, Watch Tower itself having been a mission from 1872-91, when it became a station.

The Woman's Missionary Society was founded in 1884, and has actively maintained itself ever since. Mrs. S. S. Albert, of this society, was Conference Branch W. M. S. president for a number of years.

This society had a Young People's Society organized by S. B. Kring in 1884. All of its members were on the "lookout committee". On February 9, '92, W. H. Brightmire organized the first Young People's Alliance with Geo. Weyrick as first president.

Church Struck by Lightning

On August 24, 1873, at 4:30 a. m., lightning struck the church tower and it burned down level with the church. Other damage was done to the amount of \$600.00 which was covered by insurance. It was struck a second time July 23, 1892. The amount of damages amounted to \$60.00, also covered with insurance.

For ministers who served here, see Volume I. The merging of Emmanuel and Watch Tower Churches was consummated by L. S. Fisher and C. F. Hansing, P. E. The pastor held the last memorable service in Watch Tower Church June 12th. This church here "like the mighty oak of the forest" stood the storms and toils of many years. No wonder some of its members wept on leaving the old place of worship, and others rejoiced over the many blessings that here were showered upon them. This society recommended to the ministry of the Gospel, I. B. Fisher, 1877; G. B. Holdeman, 1884; W. S. Mills, 1893; A. E. Weyrick, 1897; Royal Garl, 1897; Geo. C. Lutman, 1902.

ELKHART FIRST CHURCH

At the Conference session of 1904 the union of the two societies was endorsed. Both the old church names were canceled and the merged church was incorporated as First Church of Elkhart, Indiana, of the Evangelical Association. Thus the German mother and the English daughter formed a happy union, one in purpose, love, and work. The First Church began with a combined membership of the two societies of 414, of this number 109 from the Division Street Church, which now included the small membership of the South Side Elkhart Society to which it belonged at the time of the merger. At this session, South Side was detached and added to Beulah, South Bend. The combined Sunday School enrollment was 432, and the Y. P. A. membership, 134.

After the union was effected, the two church buildings were wrecked, and

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the erection of the First Church began on the Watch Tower site, including the part lot that was sold in '82, but which had been purchased again. Father Weiney was the chief contractor. The cornerstone was laid by assistant editor of the *Evangelical Messenger*, E. M. Spreng, Aug. 2, 1894, with 200 names of persons placed into the cornerstone, each having given \$1.00 at this time. The construction of the church now progressed rapidly and was ready for dedication, April 23, 1905. The first sermon preached in this splendid church was by the historian, Saturday evening prior to the dedication, by Bishop S. C. Breyfogel, assisted by S. P. Spreng. This was a great day for this society. The entire cost of this church was \$35,000.00. Of this about \$11,000 was raised on dedication. The basement was fitted for S. S. work, containing a large audi-



Elkhart First, Elkhart, Ind.

torium and a dozen or more class-rooms, and the heating plant. The main auditorium has an 800 seating capacity, a lecture room of 100 capacity, a large gallery with two side class-rooms, a large men's and ladies' class-room, at each end of the large foyer, which opens by three doors to the auditorium. The interior is well lighted, the walls are artistically decorated, and the windows are of fine art-glass. The woodwork is mahogany finish and the entire floor is carpeted. Pastors who served this society are: 1904-06, L. S. Fisher; '07-10, J. H. Breish; '11-13, L. S. Fisher; '14-19, E. W. Praetorius. In October, 1919, the General Conference elected Praetorius, General Secretary of Sunday Schools and Young People's Alliances. This election necessitated him to resign and F. C. Berger, whom he succeeded as general secretary, succeeded him as pastor of First Church. Berger remained pastor until 1923, when he was elected

HISTORICAL SKETCHES

P. E. Two Conference sessions were held in this church, in 1909 and 1918 respectively. Three of its young men were licensed to preach the Gospel since 1904, viz; C. E. Boyer, 1907; M. O. Herman, 1910; C. Berger, 1915. All pastors here had commendable success, many were converted to God in this sanctuary and added to the fold. Various improvements were made to the church since its dedication. All auxiliary organizations of this church are active and progressive, sharing the financial responsibility with the other large societies in the Conference.

ELKHART, OAKLAND AVE. CHURCH

After a prayer-meeting in Watch Tower church, August 23, 1896, a special trustee meeting was held to consider the feasibility of locating a mission in Wolf's Addition. A committee of investigation, composed of Geo. Weyrick, A. B. Weiney, J. Baker, R. Burns, and D. H. Rutter, was appointed to estimate the cost. It met and went over the field and selected the N. E. corner lot of Wolf Ave. and 7th Street. On September 5, '92, they reported to a called meeting, at which it was decided to buy the lot and build when \$800.00 was pledged. At this meeting \$261.50 was pledged, and a building committee consisting of the trustees and A. B. Weiney and A. D. Paulin was elected. Ground for the building, 28x50 feet, was broken September 10th. It was dedicated November 27, '92, by Editor S. P. Spreng. The entire cost was \$1,650.00. M. L. Scheidler was pastor.

A Union S. S. that was held in the Public School Building was now transferred to the chapel with R. Burns as first superintendent. The school averaged 140. The membership of the society was 35, some of whom were: John Baker and wife; John Warner and wife; F. L. Davis and wife; R. Owen and wife; Isaac, Maud, and Jennie Garl; Dan New; D. R. Rutter and wife; Maud Carpenter; Rebecca Rigby, John Wilhelm and wife; Mrs. Henry Davis; Mrs. A. Ritter; Elmira Straton. In 1893 this society belonged to the Watch Tower pastorate, but S. S. Albert, who now located here, served it most of the time. In '94 it was added to Bilman's Appointment near Wakarusa and served by R. F. Jameson. In '95 it was served by J. Wales, who installed a bell. In '96-98 it was served with Smith's Class, N. W. of Elkhart, by A. B. Haist, when many were added to the society and the S. S. flourished. In '99-00 S. I. Zechiel served. The second year a church debt of \$100.00 was paid. The membership was considerably decreased. In the spring of 1901 the society, by its own urgent request, was discontinued, but Sunday School was continued. Soon after Conference session, the officials saw their mistake and appealed to their P. E. for a supply pastor. S. S. Albert was the only available man, and he was secured for them. He, however, in discouragement resigned six months later, and Thos. Finkbeiner assumed charge of this small flock conjointly with the work at Division Street Church. In the spring of 1902, he held a revival

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meeting at which time the people took new courage. In April, '02, the society was added to the Division Street Church, M. W. Sunderman, pastor. In the fall revival nine members were added to this flock which greatly encouraged the society. The S. S. took on new life. In '03, S. was returned and labored with success. The salary was doubled; electric lights were installed; the furnace reset; the walls repapered; and the pulpit floor recarpeted. In '04 this society with Beulah in South Bend, and Tabor and Salem near N. Liberty constituted West South Bend Circuit. M. W. Sunderman was appointed pastor. Though averse to this arrangement, he went to work cheerfully, secured the



Oakland Ave., Elkhart, Ind.

assistance of N. F. Platz to preach here alternately Sunday nights and at Beulah Chapel. Other improvements were made. A \$50.00 fund was started for pews. There were eight accessions. In '05 L. Newman was pastor. He had some accessions.

In '05-06 G. C. Lutman was pastor. South Side was alone again and a mission. The salary was increased \$100.00. The envelope system was introduced with good success. The S. S. again reached the 100 mark. The Ladies' Aid Society paid the pew debt. In '08 W. A. Wright was pastor. The Y. P. A. was revived. A catechetical class of 19 completed 17 lessons. He had 10 accessions, and organized a teachers' meeting. '09-10, F. Rausch; '11-

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15, J. L. Buyer. The Garl Class was added the first year, but dropped the second. He had 24 conversions and 28 accessions. In 1911 a modern parsonage was built, costing \$1650.00, and was paid for in five years, with nearly \$500.00 in the church building fund. Walks and two sewers were also paid for costing \$200.00. The provided \$400.00 from the sale of the German church on Division St. was applied to this parsonage. A new furnace and new carpets were added improvements to the church. The membership in April, '16 was 116; S. S. average, 175; and a working Ladies' Aid Society, a W. M. S. and a Young People's Alliance. 1916-22 E. E. Roberts was pastor. In '17 Conference granted its pastor permission to gather funds for a new church on Elkhart District. The location was changed to corner of Oakland and Leonard Aves. where a 60x120 foot lot was bought. In 1920 the Conference voted this society \$6,000.00 out of the Missionary Society Treasury in six annual payments. In 1921 the new church was erected. It is a modern S. S. church costing, including the pipe organ of \$3,000.00, about \$54,000.00. It was dedicated on January 1, '22, by Pres. G. B. Kimmel, assisted by E. W. Praetorius who had laid the cornerstone in the summer. The Wolf Ave. Church and Parsonage were sold for \$4,500.00, and the proceeds applied to the new church and parsonage on Oakland Avenue. The church is in Grecian type. Its dimensions are 84x50 feet. Entrance on a level with the street into a large foyer from whence are two entrances to the social room in the basement, and two to the main auditorium which has a seating capacity of 300, with a Bible room to the rear, galleries on three sides, choir loft, mother's room and 20 class-rooms. The woodwork is in golden finish. The exterior is in fire-clay brick, trimmed in Bedford stone. A grand total of \$22,000.00 was secured in cash and pledges on dedication day, \$6,000.00 from the First and Bethel Churches in Elkhart, and \$5,000.00 from the Conference Branch Y. P. A. which has been previously voted to this society.

ELKHART, BETHEL

This society was organized May 28, 1905, in Willowdale Schoolhouse, Elkhart, by S. H. Baumgartner, P. E., assisted by L. Newman, pastor of Mishawaka Circuit. A. A. Knepper, local preacher in Mishawaka, was appointed to aid L. Newman under whose supervision this society was placed. This organization resulted from a previous meeting of leading former members of the Willowdale M. E. Church, held in the home of the aforesaid P. E. in Elkhart. These men for the most part originally had been members of the Evangelical Association at the Smith Class. They were not willing to go to the new location of the M. E. Church to which they then belonged, claiming that unfair measures had been used in relocating, that action had been forced against the will of the majority. Hence the application to be organized into an Evangelical Church society. After prayer and careful investigation he agreed to organize

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them as above stated. The name Bethel was adopted as the society name. After reading the Articles of Faith and the Church Rules, an opportunity was given to unite with the Evangelical Association, and to subscribe their names as members. The following subscribed: Emmanuel Thornton and wife; Levi Thornton and wife; A. C. Brouse and wife; W. J. Walters and wife; I. G. Vantilberg, wife and five children; Milo Platz and wife; W. D. Spaid and wife; Frank Weyrick and wife; Ralph and Clara Plank; Noah Sassaman and wife; Geo. Enders and wife; Caspar Albert and Arthur Spaar. Others joined soon thereafter. Newman began a revival December 5, resulting in 26 accessions. Late in August, 1905, this society began erecting a brick-veneered church on corner Locust St. and Edwardsburg Road. The cornerstone was laid September 10, at 3 p. m., by Pres. H. J. Kiekhoefer of N. W. C. The church was dedicated December 10, 1905, by L. H. Seager, editor of the *Evangelical Herald*, as Bethel Church. The cost of the building was \$5,000.00.

On April 6, 1906, this society with Smith's Class was constituted a field and named Bethel Mission of Elkhart. C. H. Burgener was pastor for two years. New members were received and the spiritual life and work was solidified. The Mishawaka Circuit now refunded the Smith's Class equity in their parsonage of \$600.00, and the \$600.00 from the former Division Street Parsonage kept in trust by the First Church in Elkhart, as per act of Conference, was now paid to the Bethel Society, which enabled it to buy a parsonage May 6th, on the N. E. corner of Locust and Simonton Streets, one square east of the church. 1908-12 D. D. Spangler was pastor. In 1909 his revivals resulted in 42 conversions and 56 accessions. The remainder of the church and parsonage debt was paid and minor improvements were made. 1913-18 C. H. Hartman served. He had to deal with some unsavory radicalism that threatened progress. 1917-18 F. B. Walmer, who had two good years here, was pastor. 1919-23 J. H. Heldt served. Some disaffected members withdrew during his pastorate. Here operates a prosperous Ladies' Aid Society, a flourishing school and an active Y. P. A. Plans for a new modern church are under contemplation.

EMMETSVILLE, RANDOLPH CO., INDIANA

The exact date when our church work started here is not found. Early members were the families Wise, Zimmerman, Bretsch, and Allman. In 1873 the class belonged with Winchester to Montgomery Circuit with E. R. Troyer as pastor. In '74 it was a part of Greenville, E. R. Troyer, pastor two years with E. Bohlander the second year; '75, B. Uphaus and C. F. W. Hansing; '76, E. T. Hochstetler; in '77 it belonged to East Germantown Circuit, J. Wales served two years; '79, J. H. Stedcke. This year a frame church was built on Ph. Bretsch's farm and was dedicated by C. C. Baumgartner, P. E., August 3, '79. In 1880 this society and Winchester was made Winchester Mission and again served by J. H. Stedcke; in '81-82, it was served with Rich-

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mond, Fr. Launer; '83-85, J. Miller with E. E. Meyers the third year. In '84 Miller reported 24 saved here and new membership class organized; '86-87, Geo. Schmoll with H. E. Neff the second year. They closed a gracious revival in December, '86, with seven conversions and five accessions. In January, '88, H. E. Neff had 17 conversions here among whom was J. J. Wise, (deceased). He reported, "I have never witnessed such earnestness on the part of penitents." Schmoll had gone home on Friday before the break came, thinking the meeting would come to a close on Sunday night, but the Lord ordered otherwise. There were 13 accessions. In '88, D. D. Spangler. For other pastors see Winchester and Ridgeville.

An incident: One night while going home from a revival here, pastor W. E. Snyder and Geo. Wise, Jr., narrowly escaped death. A heavy rain flooded the creeks. The one just west of the church was overflowing the banks, covering the road. The night was very dark. Driving across the bridge, the horse was suddenly frightened at the reflection of the lantern-light dancing on the water. The horse crowded to the edge of the banister-less bridge, and soon horse, buggy and men were precipitated into the cold water. Fortunately before very serious results followed, they freed themselves from their perilous condition. The horse and buggy also were saved. A Bible and the footheater went down the stream but were afterwards recovered.

This class recommended to the ministry: J. J. Wise, 1893; J. E. Young, —; D. O. Wise, 1905. Due to deaths and removals it has remained small but generally active and loyally responsive to the calls of the church.

ENTERPRISE, ILLINOIS

In 1856 Jos. Fisher of Mt. Carmel Circuit began preaching in and about Enterprise, Illinois. C. Wessling was his colleague. They found entrance into the German homes here. '57, C. Kohlmeier. In '58 John Fuchs, pastor, organized the first class, namely: Barnhart Kern and family who had moved here from Carmi, Illinois. It was he that urged our preachers to preach in this community. He opened his house as the preaching place. The Lord crowned the efforts with the conversion of the families: Kast's, eight members; Casper Stein's and others. Kern was the first class-leader. This society seems to have been served with Mt. Carmel charge until 1876 when the South Indiana Conference was organized, and it became a part of West Salem Charge and was served by C. F. Matthias. In 1877 Enterprise Mission was formed, C. Stier, pastor. In '78 it was served with Carmi by C. F. Matthias and Fr. Dauner; in '79-90 it belonged to Grayville. For pastors see Grayville. In 1891 Enterprise Charge was changed and served by Chr. Heim, but was put back to Grayville, with which it was served until 1895, when it and Johnsonville became a charge served by J. L. Buyer. '96-97, G. F. Winter; '98-00, again with Grayville, H. Gocker pastor; in '01-11 to Enterprise Charge; pastors: '01-02,

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J. A. Tiedt; '03-06, Fr. Reutepoehler; '07, G. A. Stierli; '08, supplied; '09-11, G. F. Winter; '12-13, with Grayville, by J. W. Feller; '14-15, with Lancaster, F. W. Launer. He had 22 conversions here. A. W. Feller supplied it the greater part of the second year due to L's illness. '16-19, E. L. Gambee, who had conversions each year. In 1920, with Grayville, J. A. Brewer served it the latter part of the previous year, Gambee having resigned due to illness. 1921-23, E. O. Habegger.

The people here worshipped in homes and schoolhouses. The first church was erected by C. Wessling in 1870 and was dedicated November 12th by him. At this time members from our church in Clay County, Indiana, and from other places, moved here and united with the church, greatly strengthening it. In '82, C. Stier had 25 conversions and many accessions. The church building having become too small, J. Fuchs, at a quarterly meeting solicited pledges prospectively for a new church. Greatly encouraged by this, he succeeded in having the contract let February 12, '83, to Louis Barth for \$1,500.00, and he as the pastor was to collect the money. The church was dedicated August 12, '83, by J. Fuchs. It cost \$1,552.40. A sweeping revival followed soon after. When J. Mode died in October, '86, Fr. Theiss was appointed to fill the vacancy. At a revival in November, '87, there were 19 conversions and 17 accessions. In October, '87 a convention was held here at which Bishop T. Bowman was the main speaker and this convention was followed by the Annual conference session. A Mrs. Schnee from here remembered the missionary society of the church with a bequest of \$200.00. In 1889 John Neff of Johnsonville, Wayne Co., Illinois, bequeathed to the South Indiana Conference two lots with a building which was remodeled into a small church, but in 1899 this class disbanded and the church was sold for \$75.00 of which \$50.00 went to Enterprise for repairs on their church, the rest into the Conference treasury. In 1900 H. Gocker closed a blessed revival with 23 conversions and 22 accessions. Also G. F. Winter had many converts and accessions here. This society had maintained a Sunday School since 1870 and a Y. P. A. intermittently. Since 1914 the services are all English. This society belonged to Wabash District from 1856-70; to Evansville Dist., '71-83; to Olney Dist., '84-91; to Evansville Dist., '92-93; to Louisville Dist., '93-07; to Evansville Dist., '08-10; to Indianapolis Dist., '11-23.

EVANSVILLE, SALEM

In 1844, Rev. Lutz, a Pennsylvanian, member of the Evangelical Association, moved to Evansville, Indiana. He began to preach here with some results in conversions. He solicited aid through Dr. Nast of Cincinnati, Ohio. Nast sent Rev. Shoemaker, who came and organized a M. E. Church society. But Lutz later withdrew, due to different views of a genuine spiritual life. In 1845-46, J. Trometer, the pioneer of Southern Indiana, now serving Dubois Mission, hunted up this Rev. Lutz and arranged to preach in his home. A

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Mr. J. Bleuth and wife were converted, and opened their home for meetings. Ph. Bretsch succeeded Trometer in '46 when this flock increased to six families. A. B. Shafer, P. E., also made visits here. These men encountered many difficulties. Few people came to services. Schafer advised our members to sell out and locate where our denomination was established. Some did so, and the rest disbanded. In 1848 Mr. Bleuth returned to this city, joined the M. E. Church, but being convinced that the Evangelical Association had a mission here, he withdrew and again joined the Evangelical Association with the families, Henry Kraft and John Huber, and renewed the effort to gain a real foothold here. They held prayer-meetings in their homes and preaching in a schoolhouse. God prospered them with a glorious awakening. A. Nicolai, C. Glaus, J. Keiper, and Fr. Wiethaup from Warrenton Circuit again made visits here. Wiethaup re-established the class just before going to Conference June, 1852, when the newly formed Indiana Conference established a mission here. G. o. Messner was stationed here as missionary, but for some reason he resigned. Evansville was then served with Dubois Circuit with C. Burgener and G. Franzen, missionaries. In 1853 Fr. Wiethaup became pastor. The membership was now 22. A church lot was bought on corner Division and 8th Streets for \$360.00. Members on Dubois Circuit paid \$175.00 of it. The Conference ordered the building of a church not to exceed \$1,200.00. G. Glaus, P. E., the pastor and one other man were the building committee. The church was built and was dedicated April 2, '54, by C. Glaus as "Salem Church". Each active preacher was instructed to secure cash and pledges, on their fields for this church, and all gave a personal pledge. In 1854 the Conference empowered the pastor (Wiethaup) and society to borrow money and pay the debt. In 1855 each preacher by Conference act was to pay \$25.00 for this debt with the privilege of collecting it on their charges. All complied with the action. A parsonage, not to exceed \$300.00 was ordered built. Jos. Fisher, P. C., S. Dickover, P. E., and Jacob Bleuth were the building committee who carried out the order. There were now 35 members divided into two classes, Jacob and Ludwig Voelkel were the class-leaders and J. Bleuth and Ger. Burrecker, exhorters.

In 1856, M. Hoehn was pastor. He found Evansville a veritable malaria center. Swamps close to the parsonage were covered in the summer with a thick green scum infested with malarial germs. There was only one good well in this section of the city, and it was quite far from the parsonage. "But," said he, "I could only get water when I had no fever." He and his wife both suffered much, he with a six-week's headache and she, "had her health so impaired that she never fully recovered". An old German doctor recommended for them, "good, old lager-beer," but they would not imbibe. Bishop Seybert visited Evansville at this time and found H. down with a fever. Members doubted whether he would recover. One brother said, "If he dies for us, we

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are not worthy of a good preacher". Such experiences occurred throughout the Conference territory. It was no wonder that Indiana bore the stigma, "Fever-nest". This fact greatly hindered ministers from doing their best work.

In 1857 J. Trometer was missionary. He had nine accessions, but eleven expulsions. '58, H. Kramer. Due to immoral conduct he was tried, found guilty and deposed. His act almost wrecked the society and greatly hurt the Christian influence it exerted in the city. J. M. Kronmiller and C. Wessling on separate fields now preached here alternately every two weeks until Conference session, thus the society received meagre pastoral care. In 1859-60 A. B. Schafer rallied the scattered flock. Geo. Burrucker, about the only real loyal member, died March 17, '60. At the time of his death he held all the church offices. But by discreet management S. restored order, elected officers and regained the public's confidence, and built up the society. In his second year the debt of \$250.00 was paid. The church and parsonage were improved. S. did all this work. In December, 1860, he held a quarterly meeting of great power. On Monday many came to the altar for a deeper work of grace. The future was now promising. 1861-62, J. Fuchs. He had a large increase of members. During the Civil War he had opportunity here for doing Samaritan work in the camp among the returned wounded soldiers, both bodily and spiritually. He also preached three miles away from the city where he organized a class. The location is not found. In 1863-64, M. Mayer. The membership was raised to 96. In 1865, H. L. Fisher. The membership decreased but the strength increased. 1867, Chr. Matthias. M. Hoehn, P. E., reported that "the society was now entirely free from the use of tobacco and beer". 1868-69, Fr. Wiethaup; '70-71, Jos. A. Maier. On December 23, '70, he began a five-week's evangelistic meeting which resulted in a glorious victory and 26 accessions. The offering for the Orphan's Home was \$128.00; for benevolences and missionary work, \$290.00. The society had over 100 members. 1872-73, J. L. Fisher was pastor again. The last year the church was enlarged to its present capacity (1922), and was rededicated August 3, '73, by M. Mayer, P. E. The society this year became a station. In '74-75, M. Hoehn was pastor. From want of room some of the personal effects of the pastor's family had to be stored in the woodshed, and were stolen. This led to a second story being added to the parsonage to accommodate larger families with their house furnishings. On a Monday morning, while the family was yet sleeping, the carpenters were on hand and began tearing off the roof. In two months the work was done at a cost of \$800.00. In '75 this society again became a mission and remained so for many years except in 1884 when it was self supporting. In 1876 Evansville naturally became a field of the newly formed South Indiana Conference. During the existence of the South Indiana Conference it was served by M. Mayer, '76-78. Many S. S. scholars were converted and united with the church. '79, H. Haas. He served only until September when he withdrew from the

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church under serious charges. J. Mode finished the year, and served the next year with 20 conversions. '81-83, W. G. Braeckly. In these years he had 41 accessions. He repaired the church at a cost of \$245.00

In 1883 the Conference session was held here. 1884-86, C. Stier. Spiritualism invaded the flock. Stier lost 41 members and gained 26. 1887, E. Bohlander. In '88, under N. F. Platz, the church was re-roofed with slate. '89-90, Fr. Schweitzer. His labors resulted in marked progress; '91-92, W. G. Braeckly was again pastor. Street improvement, costing \$502.00, was made. '93, L. J. Ehrhardt; '94-96, B. Schuermeier, under whose supervision the church was repaired at a cost of \$1,000.00. '97-00, W. L. Luehring, who made minor church repairs, costing \$300.00. A former debt of \$350.00 was paid. L. had 58 accessions. 1901-03, C. Harms; '04-07, W. L. Luehring. During one week's revival in 1907, 44 were saved and 15 found perfect love. 1908-12, M. W. Sunderman. All services on Sunday now became English. A \$1,500.00 pipe organ was installed. A considerable number were saved and joined church. The society again became a station in '12. In '13-17, M. L. Scheidler. In May, 1916, another parsonage was bought at 21 Mary Street, for \$3,800.00. Dave Hill held a meeting here in 1916 which closed December 19. Ninety were at the altar during the meeting, most of whom had never before been converted. 1918-19, B. Schuermeier again, and '20-23, A. B. Aegerter. The society bought two church lots in 1920 and paid for them; but they were again sold in 1922 and the proceeds were applied to the enlarging and modernizing of the old church. In 1916 the old parsonage was converted into a janitor's home and class rooms. This society has maintained a good Sunday School, a Ladies' Aid Society, and a Y. P. A.

EVANSVILLE, LINNWOOD

In 1911, pastor of the Salem Church of this city, M. W. Sunderman, started a Sunday School in "Villa Sites" Schoolhouse on the Green River Road, skirting the city to the southeast. This S. S. was supported by the Salem Society. Unfriendly hands tried to hinder the undertaking but failed. Prior to this the pastor and his P. E. made inspection tours in prospective localities of this rapidly growing city, and then recommended to Conference in 1911 that a new mission be established somewhere in this city. The location to be selected by the Conference Committee on Location of Churches and Missions with the District P. E. and the Salem Pastor. They also recommended that this committee should endeavor to obtain two lots gratis from the "Vulcan Steam Shovel Co.", or its "Booster Agency", or in the Green River Road section and to buy an additional one, the P. E. to collect the money for payment of the same. In 1914 the Conference established a mission under the supervision of the pastor of Salem Charge. Prior to this the quarterly conference of the Salem Society on August 1, 1913, took the location of a mission under consideration. L. M. Sunderman, G. Alpers, Chas. Small, W. L. Luehring, and M. L. Scheidler were ap-

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pointed to investigate and then report. They did and reported November 7, '13, to the quarterly conference session that negotiations had been entered into with the "American Trust and Savings Bank" for three lots at the corner of Evans and Wagner Streets for \$900.00. This was then reported to the annual conference, April, 1914, with action as above stated. On May 25, '14, the above named conference committee met in Evansville, and adopted plans for a mission church and authorized the erection of the church. J. J. Wise and M. L. Scheidler were appointed to collect the funds. Bonds were issued to the amount of \$5,000.00. On August 12, '14, the name "Linnwood Bible School Building" was adopted for the mission. The building contract called for \$7,800.00 not including glass, wiring, lights, furnitures and fixtures. The excavation began September 18th. The corner-stone was laid the 25th. The total cost of the building was \$11,000.00. It was dedicated February 14, '15, by Bishop S. P. Spreng. Wise and Scheidler deserve much credit for this achievement. The building is of brick, 34 x 58 feet, with basement under the entire structure. It has a S. S. auditorium with class-rooms and gallery on three sides. Seating capacity is 300. It is heated with steam, lighted with electric brascelites, and has art-glass windows. The Conference Branch Y. P. A. paid \$3,000.00 to this project and over \$500.00 was received from the sale of the New Harmony Church. \$1,109.55 was secured on dedication day.

M. L. Scheidler was the first missionary in 1915, with I. G. Roederer, assistant. On July 4th, the S. S. was changed from a. m. to p. m. with 40 in attendance. The pastor was made superintendent when the Bible School was organized, February 21, '15. Regular morning and evening preaching began July 4, 1915. On August 8, '15, the first Lord's Supper was held by M. L. Scheidler. The society was organized with 17 charter-members: L. M. Sunderman and wife, Nellie, and Eugene; Mrs. A. Schwitz and son Otto and daughters Nellie and Ada; Mrs. Emma and Miss Amelia Hodson; Mrs. Edna Adams; Mrs. Sarah Geil; Mrs. Mary Huck; Flora Linweiler; Bert Martin; May Stansberry and Pastor Roederer, who was first class-leader. Eleven of these were transferred from Salem. A Ladies' Aid Society was organized November 17, '16, with 13 members. First president was Mrs. E. K. Scherer. The Loyal Worker's was organized, composed of young ladies to promote community social life. The first revival was conducted by E. M. Kerlin of West Salem, Illinois, and the second by I. G. Roederer, who almost doubled the membership the second year. 1917-'19, W. R. Kimmel. This society received one-half of the Conference Mission Building Fund in 1918-19, and in 1920 the S. S. Mission money of the Indianapolis District. 1920-23, B. Schuermeier. There is a big field here, though progress has been rather slow.

FREMONT, STEUBEN CO., INDIANA

The society here first belonged to Indiana Conference in 1861 but was ceded to the Michigan Conference in 1865 by action of General Conference. Also

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Pleasant Lake, Michigan, and Lima, Indiana, Classes originally belonged to DeKalb Circuit of the Indiana Conference.

FIESTER APPOINTMENT

This class belonged to Bremen Circuit in 1875 and to Warsaw Mission in 1876. The exact location is not found.

FLORENCE, OHIO

In 1875 this society with Edgerton, Buffalo, Schotts, Edon or Salem, Bryan or Oak Grove, and Hicksville, constituted Edgerton Charge. A church was built here by A. B. Shafer in 1879 and dedicated by Bishop T. Bowman. Location not found, nor when it ceased to function.

FIVE POINTS, ALLEN CO., INDIANA

This Society, twelve miles southwest of Fort Wayne, Indiana, was organized about 1850. Jacob Voltz, a pious man, was the father of this society. He held prayer-meetings in his house with his neighbors when he was yet a member of the Lutheran Church. In 1851, Peter Burgener, pastor of St. Mary's Circuit, held a very precious meeting here. December 24, 1852, A. Nicolai and Fr. Schuerman, from St. Mary's Circuit, held an evangelistic meeting here lasting to January 6, 1853. The power of God wrought such intense contrition of heart that preaching had to be abandoned twice, and instead they were necessitated to labor with penitents. About twenty adults were converted and nineteen joined the Evangelical Association. Services were conducted in private homes. This society was mostly served by pastors from St. Mary's Circuit until it was abandoned. For pastors see under St. Mary's Circuit.

In 1882 a brick church was built here by I. B. Fisher and was dedicated March 18, 1883, by Bishop R. Dubs, as "Emmanuel" Church. The name "Five Points" was derived from the fact that five public roads meet here which gave it prominence. Near this junction stood our church, and also a Lutheran Church. Due to local trouble in the society, this once strong society underwent a rupture. G. G. Platz, after futile efforts to effect a reconciliation by disciplinary methods, on a certain Sunday morning publicly expelled the entire membership, and immediately thereafter reopened the church door and invited all who would hereafter live peaceably together, to rejoin the church. Some came back and the rest became a nucleus for a U. B. Society at this same point.

FORT WAYNE MISSION

This mission was established by the Ohio Conference in 1841. It extended into Adams, Wells, Huntington, Wabash, Allen, DeKalb, Noble, Elkhart, and probably Kosciusko and Whitley Counties. Previous to this, in 1839, Solomon Altimos, from Monroe County, Mich., made a trip over northern Indiana, com-

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ing as far south as Ossian, Wells County, and Five Points in Allen County, Indiana, inspecting the country and establishing preaching places. In Fort Wayne he was cordially received by one Mr. Stetzel. He met with encouraging success. No report found for 1840. In 1841 John Hall was assigned to this mission. He labored hard amidst many difficulties and deprivations. There were only a few Germans in this territory, and were very poor. The roads were almost impassable, swamps abounded and, for most of the year, were flooded. Streams were unbridged, the atmosphere full of malarial germs. Hall, however, succeeded better in resisting malarial troubles than did some of his successors. He formed a number of small classes. In 1842 this mission was extended south to the Wabash River, east to Willshire, Ohio, thence north through to Michigan and had thirty-two members, and one regular appointment with a fixed service.

On June 24, 1842, Bishop John Seybert and John G. Zinser, presiding elder, (Chr. Bot. 1842, p. 144), made a missionary tour to Illinois. They arrived on the eastern hem of Ft. Wayne Mission, (Waynesworth), Van Wert County, Ohio, where they held a several days' meeting with good attention. There was present a Lutheran missionary from Germany who preached once and showed a very brotherly spirit. Seybert and Zinser traveled hither and thither on this mission and arrived in Fort Wayne Tuesday, June 28. On this day the Bishop preached in the Methodist Church to an attentive audience. This no doubt was the first sermon preached in Fort Wayne by a preacher of the Evangelical Association. A. Nicolai was added to this mission this year. The missionaries toiled hard with meager results. They encountered bitter opposition from ministers of other denominations. In 1843 this mission became a circuit and was assigned to Daniel Kern and Geo. A. Blank, with J. J. Klopp as presiding elder. These missionaries arrived May 30, and by July 28 had made two rounds. Four new appointments were taken up by them, bringing them up to twenty-six. The field looked promising. The people were glad to receive them. Others sought them and urged them to come and preach for them. Between sixty and seventy were added to the Church this year. They reported (Chr. Bot., '43, page 134), "We still hear of other German settlements. The harvest is great, but the reapers are few." Under date, December 11, '43, D. Kern reported, "That they held a meeting over Sunday, November 1, near Willshire, Ohio. At first the effort to win souls went hard; but Sunday forenoon, with the celebration of the Lord's Supper we obtained a great victory, 'Durchbruch', and in the evening there were some seekers for salvation." Some of their appointments were Willshire, Ohio; Young's in Wabash County, Ind.; Zion (Fuhrman's), seven miles northwest of Decatur; Five Points, twelve miles southwest of Fort Wayne; Leibrad't's, in Allen County; Bethlehem or Glock's, Wells County; Ott's, near Benton; Canada and Waterford, in Elkhart County, and other points in Ohio and Michigan. At Leibrad't's, after the close of a meet-

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ing over Christmas, 1843, a class was formed and prayer meetings were now instituted. January 1, 1844, a meeting was held in Whitley County, near Columbia City, or Silver Lake. They reported, "Nearly everybody in this community, with tears streaming down their faces, began to pray earnestly for pardon of their sins." On April 22, 1844, they reported, "That many were converted and some sixty united with the Church."

At the Ohio Conference session, in May, 1844, the Illinois and Indiana Districts were detached and formed into the Illinois Conference, as ordered by the General Conference in October, 1843. This year Fort Wayne Mission was assigned to Geo. A. Blank and Simon Tobias with A. B. Schafer, presiding elder of the Indiana District, of this new Conference. Brother Blank reported, "That this year seven big meetings were held, and all were crowned with conversions but one." Many of their appointments could only be served once in five or six weeks. Blank was alone from September on, as his colleague, due to sickness and business affairs at home, quit the field. In 1845, Fort Wayne Circuit was divided into Elkhart Circuit, and St. Mary's Mission which included Fort Wayne and contiguous appointment. The name "St. Mary's" was derived from the appointments in the St. Mary's River valley in Indiana and Ohio. For further developments of this field see under St. Mary's Circuit.

FORT WAYNE, BETHEL

In 1867 there were in Fort Wayne 12,000 Germans. The German M. E. Church had a mission in this city, but did not prosper. So it was thought by many, if they could not succeed neither could the Evangelical Association. Steffey, however, was determined to try. So in May, 1867, he held a protracted meeting. He promised God if He would give him converts that this should be the sign that God had a work for our church in this city. Arrangements were made for a meeting. One brother was to look for a place to hold the meeting. At the appointed time S. came from South Bend by way of Plymouth, Indiana, but because of a breakdown of the R. R. engine he did not arrive in Ft. Wayne until 11 p. m. He at once went to C. H. and learned that no place had been found to hold a meeting. Not even the M. E. Church was willing to open her church building for a meeting. S. told C. H. next morning, "You cannot go to work until we have a place to hold a meeting." They started out and saw Dr. Lowry, pastor of the Third Presbyterian Church, corner Calhoun and Holman Streets, who granted them the use of his chapel which up to that time had never been opened for preaching, being used only for S. S. As there were no lamps, S. borrowed some on Saturday and had the chapel ready for preaching Saturday night. Brother Oakes then came from St. Mary's Circuit, but exhibited lack of faith. But S. prayed for victory. On Sunday night a few seekers came to the altar. On Monday came a few more. By Wednesday there were four converts. This was the sign that God had a work for the Evangelical Association

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in Fort Wayne. Oakes left for the Leininger Society while S. stayed in Ft. Wayne. He said he would not leave until he had a place for Oakes to preach in this city. O. was to set a Sunday afternoon to preach here. S. searched and after many futile efforts, obtained permission to hold services in the reading room of the Y. M. C. A. building opposite the court house on Calhoun Street.



Fort Wayne, First, Fort Wayne, Ind.

A more suitable place could not have been found. Truly the Lord's hand was in this. From this time the brethren Oakes and Jos. Maier preached here regularly until Conference time. At the Conference session of September, 1867, Ft. Wayne with the Furthmiller Class, one mile east of New Haven, Indiana, was taken up as a mission and M. W. Steffey became the first missionary in this

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city. Previous to the aforesaid meeting, which S. held, D. S. Oakes had preached some in private homes in this city in 1866. A class of 16 was organized May 18, 1867, with the following charter-members: Daniel and Henrietta Renschler, Peter and Sophia Gabel, Jacob and Melvina Lehman, Catherine Hettler, Dorothy Imbody, Margaretha Hilt, Dorothy Baierlein, Henrietta Hettler, Mary Rabers, Esther Bieker, Helena Wibge, Christian Roehm and Dorothea Seibold (Engel). Daniel Renschler was the first class leader.

The Sunday School was organized in 1868 with M. W. Steffey as superintendent, enrollment fifty scholars. Membership in March, 1868, was 46.

First Church Built

At the Conference session of 1867, a building committee was appointed consisting of M. W. Steffey, missionary; M. Krueger, presiding elder of Elkhart District, to which Fort Wayne then belonged, and T. F. Furthmiller. They were empowered to lease a lot and build a temporary church thereon, the cost of it not to exceed \$1,500.00. This committee was authorized to borrow the money for this purpose. Steffey was to collect funds in and out of the city for the erection of a church. The first board of trustees consisted of David Renschler, John Rabus, and A. F. Schock. In September, 1868, this committee reported to Conference that a lot was leased on the corner of Clinton and Holman Streets (northeast), for eight years at \$40.00 per annum. That a frame church was built at a cost of \$1,503.99. Collected and applied on debt, \$1,079.50. Unpaid pledges, \$191.15, leaving an unpaid debt of \$352.14. This church was dedicated December, 1867, by Bishop J. Long as the Bethel Church of the Evangelical Association in Fort Wayne, Indiana.

First Parsonage

At the session of 1867, the Conference ordered that a parsonage should be built on the north end of the leased lot not to cost over \$800.00. The money for its construction was ordered to be borrowed. The church building committee was reappointed to build the parsonage. 1869 the indebtedness on the church was more than covered, and the parsonage cost \$876.93, and was occupied December, 1868. Debt on parsonage was \$861.64.

In September, 1872, the debt on church and parsonage increased to \$1,027.24. In 1874 the money was borrowed to pay off this and other church property debts. In 1883 the original church was enlarged by Jos. Fisher at a cost of \$600.00, about twelve feet was added to the front of the church with a belfry.

Second Church

The old church site having become a very undesirable location, and the last lease on the lot expiring August, 1899, it was resolved in May, 1895, not to cease missionary operation in this growing city as some lay members suggested, and as some ministers of the Conference believed was the inevitable, but to relocate to a more hopeful locality. This required much urging in private and public by the pastor, S. H. Baumgartner. Some said, "We cannot build such a

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church as the age and city morally demands, and that would appeal to the public." The majority, however, were reluctant to take such a gloomy look at the situation and utterly abandon the mission. The pastor's predecessor gave a very pessimistic outlook of the future here, and said to his successor, "If you build a new church in Fort Wayne you are the biggest preacher this mission ever had," and chuckling, turned away from the preacher of only seven years' experience who had never even built a house. And a few of the laity said, "If the big preachers we had were afraid to undertake a relocation (as was now advocated by the pastor) what will you do?" Indeed this situation was gloomy and disheartening to a young man. His presiding elder when he was asked to encourage the membership to take new courage, answered, "I have lost faith in this mission, and have not the courage to urge them on." The society was rapidly retrogressing.

The incentives to work here were gloomy; but all this aroused the pastor's determination that this work shall not die on his hands. If a future is to be obtained for this society it must begin now or never. The first year passed by with four accessions and two soon withdrew. The Sunday School had an enrollment of 74, average about 40, church membership, 83; with about half in attendance mornings, and less than 20 evenings. The Sunday evening services were now made English, which gradually increased the attendance. Morning services remained exclusively German. At the Conference session of 1895 a presiding elder said to the pastor here, Sunday afternoon before the stationing report was read, "Would you like to move?" After a moment's reflection he answered, "No, I believe the Lord has a mission for me in Fort Wayne." Nothing further was said. The pastor was returned, thank God; though an ominous cloud still hovered over the society. Soon after his return he called a special congregational meeting, laid the matter of relocating before them. The matter was voted down for the present. Final action was yet to come. He said he would not call another meeting for this purpose unless asked to do so by one or more trustees, and dismissed the meeting. Prayer was made for more light. About half were ready for immediate relocation. Others feared the effort would be disastrous.

Already the next morning one of the trustees, Isaac Miller, who had urged relocation, came to the parsonage urging the pastor to call another congregational meeting. He complied. The call was made. The purpose restated. The vote was taken and carried to relocate and to buy a lot this year. The board of trustees were empowered to buy a previously selected lot. They at once got busy. The northeast corner lot on DeWald and Clinton Streets was bought for \$2,000.00.

On New-year's day, 1896, the society numbering 85 members decided to build a modern brick church. Young and old now became enthused. The Ladies' Aid Society in 1890 had started a building fund with seven shares in a Building

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and Loan Association. These were the hopeful ladies of the church. This fund was to buy the church furnishings. Mrs. Katherine Hettler was the energetic president of the Aid. Her husband was a director of the Building Association. The Sunday School took on new life and rapidly discarded contributing pennies; nickels, dimes and quarters were from now on contributed. Only little folks and the very poor brought less than nickels.

The building committee consisted of the three trustees, Isaac Miller, Henry Miller, Geo. F. Bandtel, and S. H. Baumgartner, pastor, Jonas Wiest, A. F. Schoch, and Geo. Flaig, and Capt. C. Hettler as advisory member. Before the close of this Conference year plans and specifications were completed. At the session of 1896 the right to collect funds on the Conference fields was granted. The old church and parsonage were ordered to be sold and the proceeds to be applied to the building of the new church. The pastor was returned with J. H. Evans as presiding elder, who gave his influence and time to assist as his office permitted. After the society had decided to build, Bishop T. Bowman visited this society, preached and concluded his sermon with giving the society praise and encouragement for their undertaking. It had a very inspirational effect upon the project.

At the close of the year, 1896, the old church was sold for \$300.00, and the parsonage for \$100.00. The new church was finished January, 1897, and dedicated the 17th of this month by Bishop T. Bowman, as Bethel Church of the Evangelical Association in Fort Wayne, Ind. The day was not auspicious to raise over \$3,000.00, for the weather was cold, and the snow was driven with a high wind, however, subsiding in the afternoon. In the forenoon the auditorium was about two-thirds full, but in the afternoon and evening it and gallery were full. The cash collections and pledges more than covered the remaining indebtedness for which all felt very grateful to the Lord.

Brief description of the church: Built of brick, with two corner towers, each with an entrance to the auditorium, one side entrance to Church and Sunday School auditoriums and gallery and a rear entrance. Slate roof, art glass windows, most of them memorials, church auditorium is well proportioned and bowled, seated with circular pews. The gallery forms a complete semi-circle, electric and gas light fixtures combined, entire floor carpeted, organ and choir loft back of the pulpit on the east side. Sunday School auditorium to the right from the pulpit, with a large class room, basement for furnace, toilets and store room. Total cost including a small pipe organ, donated by Captain Hettler, \$13,000.00.

New Parsonage

The old parsonage was sold. In the fourth year the new parsonage was built on the rear end of the church lot. It was built with bricks, in harmony with the church building, at a cost of \$2,000.00, and is modern throughout. This brought the value of the entire church property up to \$17,000.00. Up to April,

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1898, the money paid in on subscriptions and cash collections for lot, church and parsonage, was \$14,114.72. Uncollected pledges, \$550. The rest was the earnings of the faithful and energetic Ladies' Aid, amounting to near \$4,000.00, which more than covered the balance of the indebtedness, and matured soon afterwards. From Conference fields the pastor received some over \$500. Captain Hettler, not a member, took a deep interest in the project, paid over \$1,500.00, and secured from business friends \$1,100.00, and presented the church with a small Kimball pipe organ. Nearly all church members did their full share gladly.

The first revival in this new church resulted in thirteen conversions and sixteen accessions. Rev. M. L. Sheidler assisted. The regular attendance at church and Sunday School was soon doubled. The choir and organ proved a very helpful part in the services. H. Miller was the first Sunday School superintendent in the new church. Contribution for Sunday School work and on its church building pledge per Sunday, per Sunday School member, averaged \$2.00 this year. In the four years of his pastorate the pastor had 32 conversions, 54 accessions, total membership, 100.

A Y. P. A. was organized in the old church in 1896, which has ever since been very active. Geo. Stecher was the first Y. P. A. president in the new church in 1897. Dora Brandt, the first superintendent of the infant department. Lizzie Schock, the first organist.

On April 18, 1900, under the administration of J. H. Evans, this society purchased a half lot with a house on it, joining the church property on the east side, for \$1,300.00. The house was remodeled into a modern house at a cost of \$1,400.00. This home was rented and the rentals applied to the cost of improvements made. This administration enjoyed splendid temporal and spiritual progress. Under D. E. Zechiel's administration healthy and substantial developments in all church activities continued. Mrs. Katharine Hettler installed a new and larger pipe organ in memory of her husband, C. Hettler. In April, 1907, for the first time an Annual Conference session was held here. During C. E. Boyer's first administration the church was extensively remodeled in the basement by deepening it under the Sunday School auditorium and was fitted up for the Primary Department, all at a cost of \$3,000.00. In 1915 a great gain of membership, 141, resulted as a partial result of the "Lyon's Union Evangelistic Meeting." E. Q. Laudeman was pastor. During C. E. Boyer's second administration in 1918 the Katherine Hettler (deceased) property on E. DeWald Street, was obtained as a donation for the society through the effort of the pastor. The society has outgrown the accommodations of the church, and preparations are under way to reconstruct.

The Following Pastors Served This Society

1867-68, M. W. Steffey; 1869-70, J. M. Gomer; 1871, M. Krueger; 1872-73, J. Schmidli; 1874-75, Edw. Evans; 1876-77, P. Roth; 1878-79, Jos. Fisher; 1880-

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82, M. Hoehn; 1883-85, Jos. Fisher again; 1886-87, J. Miller; 1888-89, D. D. Speicher; 1890, C. F. W. Hansing; 1891-93, G. Schmoll; 1894-97, S. H. Baumgartner; 1898, J. F. Bockman; 1899-1902, J. H. Evans; 1903-06, D. E. Zechiel; 1907-08, E. Q. Laudeman; 1909-11, C. D. Rarey; 1912, C. E. Boyer; 1913-17, E. Q. Laudeman again; 1918-20, C. E. Boyer again. The society granted Boyer six months' leave of absence and C. H. Burgener filled out the year. 1921-23, M. W. Sunderman.

The Presiding Elders Who Served Here:

Elkhart District, 1867-70, M. Krueger; to Fort Wayne District, 1871-74, M. W. Steffey; 1875-78, E. L. Kiplinger; 1879-82, M. Krueger; 1883-86, D. S. Oakes; to Indianapolis District, 1887, J. Berger; 1888-91, H. Arlen; 1892, C. F. Hansing; to Fort Wayne District again, 1893-94, D. S. Oakes; 1895-96, J. H. Evans; to Indianapolis District again, 1897-98, D. S. Oakes; to Fort Wayne District again, 1899-1902, D. S. Oakes; 1903-04, S. H. Baumgartner; 1905-07, D. Martz; 1908-11, J. J. Wise; 1912-14, S. H. Baumgartner; 1915-16, J. W. Metzner; 1917-21, J. O. Mosier; 1922, S. H. Baumgartner; 1923, F. C. Berger.

FORT WAYNE CRESCENT AVENUE CHURCH

In June, 1909, the Quarterly Conference of the Bethel Evangelical Church of Fort Wayne decided to found a new mission somewhere in the city. A committee was appointed consisting of J. J. Wise, presiding elder; C. D. Rarey, P. C.; Wm. Mertz, James Trythali, Isaac Miller, O. B. Moore, and Katherine Hettler. On August 2nd this committee inspected various localities and then decided upon Lakeside Addition as the most promising field. This same month the Indiana Conference Branch Y. P. A. assembled in annual convention at Oakwood Park, and this matter was brought to its attention. This convention decided to support a mission in the City of Fort Wayne.

On August 23, 1909, the mission was definitely located when two lots were bought on Crescent Avenue in Lakeside Addition. On September 6th the building committee was elected at the Bethel Church from among its members and also organized, namely: T. M. Nantz, president; H. Gabel, secretary; C. F. Sweney, treasurer; S. J. Gerard, J. J. Wise, Wm. G. Lew, assistant secretary; Wm. E. Ronk, Katherine Hettler, and C. D. Rarey, P. C.

On October 10th the Crescent Avenue Sunday School was organized in the Lakeside public school building with Rev. F. J. Stedcke as first superintendent; H. A. Gabel, assistant.

The First Crescent Avenue Church

The building of the church was undertaken and in April, 1910, the basement of the church was ready for the Sunday School to move in and begin operation. H. A. Gabel now served as superintendent until January 1, 1911, when H. J. Kirkwood was elected to the office. The building of the church began October, 1909. On November 28th the cornerstone was laid by C. E. Boyer, Indiana

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Conference Branch Y. P. A. president. March 10, 1910, Andrew Carnegie agreed to give \$600.00 towards a pipe organ. The first session of the Sunday School in the basement was held in April. At the April Conference session Carl A. Hirschman was appointed as the first missionary here. He, however, did not assume charge of this mission until September 1, 1910. On September 11, of this year, the church was dedicated by Bishop S. C. Breyfogel of Reading, Pennsylvania, as the Crescent Avenue Church of the Evangelical Association in Fort Wayne, Indiana.

On June 22, 1911, the Crescent Avenue Society was organized and incorporated by the pastor with 46 charter-members as follows: Merto W. and Mrs. Arnold, Mrs. E. E. and Jesse M. Beisel, Wilburn and Mrs. Bloom, Mrs. D. L. and Janet C. and Harold J. Bower, G. G. and Mrs. Burry, Mrs. W. G. Clark, Irene A. Davis, M. Wayne Dochterman, Mabel I. Dunkel, John T. Ferguson, Mrs. Nellie H. and Trindale Ferguson, Ethel Hamilton, Rev. Carl A. and Mrs. Hirschman, Mrs. T. F. and Mabel Hocker, Henry L. and Mrs. Jamison, Mrs. L. M. Kelsey, J. Harveu and Mrs. Kirkwood and son, Melvin, Charles I. and Mrs. Lock, Raymond Loranger, Walter J. and Mrs. McDaniel, Charles E., Mrs. and Dorothy G. McFarren, Mrs. Rose, Blanch E. and Harry L. McNally, Mrs. Amelia and Miss Ellen H. Rhae, John L. and Mrs. Roussey, Gladys V. and Henrietta Zimmerman. Eight of these by letter. And the young people were also organized into a Y. P. A. October 21, 1911, with twenty-five charter members.

A fire which threatened to consume the church broke out in the basement on January 27, 1911, but was in time extinguished. Some repairs were necessary.

February 8, 1911, the first board of trustees was elected and organized as follows: C. E. McFarren, president; G. G. Burry, vice-president; H. J. Kirkwood, secretary; H. L. Jamison, treasurer, and H. A. Gabel. First board of stewards: J. T. Ferguson, G. G. Burry, H. L. Jamison. A Ladies' Social Circle was also organized February 9, 1911, with sixteen charter-members, and an Adult Bible Class was organized April 27, 1911. January 9, 1912, the first annual congregational meeting was held. D. O. McComb was elected trustee to succeed H. J. Kirkwood. On January 14, 1912, a special evangelistic meeting was begun, conducted by Rev. W. F. Klein of Reading, Pennsylvania, which resulted in fifteen decisions. October 6th a Junior Y. P. A. was organized with forty members. January 13, 1913, the second yearly meeting of the congregation was held. March 27-30 was the great flood period that damaged the basement to the extent of \$550.00. This outlay of money for repairs was furnished by donors in the Conference who cheerfully responded to the call of Conference for aid. The homes of the pastor and of many members of the church suffered heavy damage by this flood. In the winter of 1914 in a series of revival efforts twenty were converted and joined the church.

In the fall of 1914 a commodious parsonage was built on Crescent Avenue,

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two blocks north from the church. Cost of lot \$1,052.00; and parsonage, \$3,400.00. C. E. Boyer's were the first to live in it soon after Conference session of 1915. This is the most up-to-date modern parsonage.

During the Lyons Union Evangelistic meeting in January and February, 1915, this society reaped eighty accessions, and the winter following fifty-eight accessions. A separate Primary Sunday School organization was now launched. Also a Men's and Women's Class was now organized, giving new impetus to the work.

February 2, 1916, a congregational meeting was called at which time it was decided to enlarge the church, it having become inadequate for larger developments. A building committee was elected and authorized to begin enlargement as soon as \$10,000.00 was secured in pledges and cash. On June 16, 1916, the work began. July 23, the cornerstone was laid by the first pastor, Carl A. Hirschman. The new addition provided for a large auditorium, a modern Sunday School room, a basement under the entire church. February 11, 1917, the rededication took place, Bishop L. H. Seagar officiated. The total cost of enlargement \$18,835.35. Of this \$5,100.00 was unpledged, but raised on dedication day. Mrs. Katherine Hettler, of Bethel Church, gave great impetus to this undertaking by a personal gift of \$10,000.00, including a check from her son of \$5,000.00. Without this admirable gift the enlargement of the church at this time could not have been carried out. In deep appreciation of this gift the society placed a tablet in the main entrance to the church with this inscription:

"In memory of Mrs. Katherine Hettler, whose loving interest and cheerful generosity helped to make this church possible."

The building committee was: E. C. Holt, president; H. L. Jamison, vice-president; J. L. Roussey, secretary; C. W. Eninger, treasurer; B. M. Hollopeter, G. G. Burry, O. E. Anderson. Advisory members were: F. C. Forney, architect, and C. E. Boyer, pastor.

February, 1916, a W. M. Society was organized with twenty-five charter-members.

Ministers: 1910-13, Carl A. Hirschman; 1914-17, C. E. Boyer; 1918, H. E. Eberhardt; 1919-22, W. R. Loose; 1923, O. O. Lozier. For presiding elders see under Bethel Church.

FORT WAYNE NEW HAVEN SOCIETY

The first bit of authentic history of this class dates back to March 7, 1856, when Peter Goetz and Charles Wessling served St. Mary's Circuit, when they reported that they held a meeting just about one mile east of here in the Furthmiller neighborhood. They reported: "At first we encountered unpleasant things, but victory was achieved, the meeting became one of the most powerful we ever witnessed in Indiana. A goodly number of young folks were converted and joined church." Then in December, 1856, Peter Burgener, Fr. Geisel were

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pastor and A. B. Schafer presiding elder of Whitewater District. They held a meeting here over Christmas which was a glorious time for God's people, three were saved, one being Burgener's own child. This class was served with St. Mary's Circuit until 1867, when it became a part of the Fort Wayne Mission and was served with it until the class was discontinued and the members incorporated with the city appointment, and continued to receive pastoral care. There never was a church building here. It had good and loyal members. Mrs. Katherine Hettler's parents, brothers and sisters resided here to their end.

FORACKER, INDIANA

In 1909 J. J. Wise, pastor of New Paris Circuit, began preaching in this village. He organized a class with Mr. Detweiler and daughter, Mrs. Swoveland, Mr. and Mrs. Blosser, Mr. and Mrs. Weaver, Mr. and Mrs. Holdeman, Mr. and Mrs. Billman, of the old abandoned Billman class, west of Wakarusa. A small frame store building in Foracker was bought in September, 1900, and a committee appointed to convert the same into an inviting place for worship. December 1, 1900, the first service was held in it, and Sunday, the 2nd, forenoon, after a debt of \$52.25 was wiped out it was dedicated as "Hope Church" of the Evangelical Association. December 7, the first Sunday School session was held with seventy-eight present. But the class failed to make progress. Some died, others moved away and the community was largely occupied by other denominations. In 1911 the Conference ordered the property to be sold, that one-third of the proceeds be given to the New Paris Circuit which was \$83.33, for the repairs of its parsonage, and the balance flowed into the Conference Treasury. This order was duly carried out. This appointment was served with New Paris.

FULTON, FULTON COUNTY, INDIANA

This was one of the first regular preaching places in Fulton County, Indiana, by the Evangelical preachers. Jacob Keiper preached here in 1852 and probably Jos. Fisher already in 1851, in the homes of Jacob Goss, John Plunk, John and Sophia Zwingeisen, John Ream. Later this class was merged with Salem Society nearby, and Plunk's and Zwingeisen's moved to Rochester, Indiana.

GERMANTOWN, OHIO

This appointment was in the S. W. corner of Montgomery Co., Ohio, on Twinn Creek. Our ministers preached here as early as 1850. Ph. Porr was pastor in '55, and J. Keiper in '56. Members then at this place were: Wm. and Christian Wertz; John and Cath. Orth; Anna Eibel; Hannah Davis; Sarah Heiss; Nickolaus Schafer, son Henry and daughter Ellnor; Eliza Emrich; Eliza Bechtel; Cath. Been; Anna M. Kramer. Sunbury near here was also a preaching place. These classes formed a part of Miami Circuit of the Ohio

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Conference until 1856 when the circuit was added to the Indiana Conference. The time when this appointment was abandoned is not found.

GERTY CLASS

In 1853 this appointment, located about two miles east of Gilead, Miami Co., Ind., was taken up. Services were held in a schoolhouse. J. Keiper held a meeting April 22-24, 1853. On a Sunday evening he could not preach by reason of the prayers of the penitents. Later this class was merged with the Barnheisel, or Emmanuel Society of Akron Charge. It was also called Gilead Class.

GETTYSBURG, OHIO

In 1855 the Gettysburg Class was served by Ph. Porr. It was about seven miles east of Greenville, Ohio, and was served by J. Keiper and P. Goetz in 1856. Members here were: Geo. Jacobs and wife, Jacob Erisman, Samuel and Eliza Witmer, Jacob and Nancy Rissen, Levi and Mary Gilbert, John and Rebecca Weismantel, John and Eliza Merkel, Samuel and Lucinda Paulin, J. Breibeegen, Ben. and Christina Gilbert, Mary Kropp, Chr. and Eliza Brubaker, Rebecca Babel, Joshua and Leah Paulin (likely Rev. Jos. Paulin). It also belonged to the Miami Circuit of the Ohio Conference until 1856.

GILEAD, NOBLE CO., INDIANA

This class was eight miles east of Wawasee Lake in Noble Co., Indiana. In 1852 Jos. Fisher of Elkhart Circuit served here. In 1853 he revised the membership book. The members were: Isaac and Mary Steward; Henry and Mrs. Nailer; Gottlieb and mother Gugler; Jacob, Christian, and Louisa Gugler; Fr. and Rosina Byer; Riga Leyler; Mary Wilson; Rosina Fiddler. F. said that this class was not in good condition. Few of them had any religion. There were no prospects for conversions. The class soon died.

GOSHEN, INDIANA

On May 18, 1853, Jos. Fisher reported that many Germans lived in Goshen. "I preached in the home of brother John Gyse. Prospects in Goshen are fair." M. W. Steffey preached in the school house here on June 8, 1853. J. Keiper was present and preached June 10. They lodged with one Rev. Kramer. Members were: Roman and Matilda Straub, Sarah Arndt, Jacob Kramer, John and Susan Gyse. When and why this class ceased is not known. Later attempts were made to enter this city but were not successful.

GRAND PRAIRIE, OLNEY, ILLINOIS

This place was three miles N. E. of Olney, Illinois, in Richland Township. Chr. Augenstein began preaching here in 1842 in private houses. He had great opposition. In 1843 the Ohio Conference took up this section of Illinois, em-

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bracing Richland, Wabash, Edward, Lawrence and Clark Counties and Dubois County in Indiana. It was called Mt. Carmel Mission. Chr. Lintner and A. Nicolai were the missionaries. Before going to Conference, H. Zwallen was asked if it was worth while to continue to preach here. He begged that the effort might continue one more year. It was done, and not in vain. A. Nicolai and G. G. Platz were the missionaries in 1844, and they had considerable success. Many were saved and joined the church, and prayer-meetings were now held without a regular organization. At the organization of the Illinois Conference in 1844 this territory became a part of the Indiana District of this new conference with A. B. Schafer as P. E. Simon Tobias and Ph. Bretsch were the pastors and organized the class before May, 1845, as Grand Prairie Class. Charter-members were: The families, H. Zwallen, Chr. Weiss, Chr. Von Allman; G. Schwartz, and B. Millman. These were Swiss immigrants. Henry Zwallen was the first class-leader. The services were very spiritual this year, but mockery and storms of opposition also abounded. In 1846 John G. Miller, and Jacob Trometer served. Their work extended up into Effingham and Shelby Counties, where Miller was sent to look up new territory. In 1847 Wm. Fichte was pastor. He soon took sick and had to quit and Chr. Glaus from here took his place. He was called by outsiders in derision, "der Geiszhirt"—"goat shepherd", for such had been his occupation in the old country. But he soon gained the confidence of the people and demonstrated his ability beyond expectation. Souls were saved for God and the church. He also served in 1848. In 1849 S. Dickover. A. B. Schafer resigned as P. E. in 1850, and Geo. A. Blank was elected, and stationed on Wabash District which covered the west portion of the former Indiana District which was this year divided. The north portion was named St. Joseph District. Mt. Carmel Circuit was also divided, the northern part of it becoming Marshall Circuit, and S. Tobias was assigned to Mt. Carmel Circuit. The first church here was built and completed in 1850, and became the spiritual birthplace of many souls. In 1851 Geo. Messner and J. Wolf with Marshall Circuit attached. At the organization of the Indiana Conference, Mt. Carmel Circuit embraced Mt. Carmel, Grand Prairie, Lancaster, Timberville, Bompus, or "Dutch Flats", and was served by Fr. Wiethaup. In 1853 Grand Prairie Mission was formed, P. Burgener, pastor. He had 13 conversions and 14 accessions. Two new classes were now formed, one in Olney, and one called "Fox River" Class, three miles west of Olney. For further history see Olney.

GRAND VICTORY, VAN WERT CO., OHIO

This society, six miles N. E. of Van Wert, was locally known as "Mohr's" Class, named after the Mohr families that lived here. Its historic name was Zion. Our missionaries, A. Nicolai and Fr. Schuerman, began to preach here in 1852. But Bishop John Seybert and J. G. Zinser, in June, 1842, journeyed through Van Wert County, and held a few days' meeting somewhere in this

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county. Nicolai organized this class in May, 1853, with several Mohr families. In 1853, N. with J. Fuchs served St. Mary's Circuit to which this class belonged. In 1854 J. M. Kronmiller and Henry Strickler held a meeting here over the New-year season, 1855, when the Lord revealed His power as K. never saw it before. Eight persons were gloriously saved. It was probably at this meeting where Strickler, after seven persons were saved in one night, fell into a trance that lasted from 8 p. m. to 8 a. m. next day. Some thought he was dead. One man declared, "If this man will come to life again I will believe in this work." This occurrence had a salutary effect on others. For pastors up to 1862, see St. Mary's Circuit. In 1863 St. Mary's Circuit was divided and the Ohio appointments constituted Van Wert Mission. G. A. Hertel, pastor, '63-64; '65-66, Chr. Wessling; '67-68, Ph. Porr; '69, Wm. Wesseler; '70, this class and St. Peter's, and St. Paul's were reattached to St. Mary's Circuit. Pastors P. Roth and S. S. Condo, who also served in '71. Van Wert Mission was re-established when the services were now entirely English. 1872, J. Keiper; '73, J. F. Bockman; '74, J. Wales; '75, C. C. Beyrer; '76-77, again with St. Mary's Circuit served by S. S. Albert, and supplied the second year. In '78, again to Van Wert Mission, pastor, S. S. Albert; '79, back to St. Mary's Circuit, pastor, B. F. Dill, and Wm. Ackerman. The latter had 90 conversions here and 56 accessions. '80-81, B. F. Dill; '82-84, J. E. Smith; '85-86, S. S. Albert; '87, H. Arlen who preached three months when he was elected by the district as P. E. to fill the vacancy caused by the resignation of J. Berger due to illness. J. H. Evans of Mendon, Ohio, succeeded Arlen. '88-90, F. Rausch; '91, J. E. Smith. In '92 this class was added to Payne Mission, served by Wm. Ackerman but returned to Van Wert Mission in '93 and served by Ackerman for two more years. Here he organized a Y. P. A. in '93, with 40 members. In 1895-96, D. D. Spangler; '97-99, D. D. Speicher; '00-02, D. B. Koenig; '03, Aug. Geist, and C. D. Ringgenberg; '95 the name Cavett was changed to Scott, where the parsonage was now located, with S. D. Rainey, pastor, who died the third year. The vacancy was filled by F. J. Stedke. '08-09, A. D. Kroft; '10-13, G. F. Zuber; '14-15, A. B. Aegerter; '16-18, J. H. Heldt; '19-23, Ira Steele.

The first church was built in 1853 and dedicated November 25. In 1887 the second frame church was built and was dedicated October 30, as Zion Church by Prof. Fr. W. Heidner of Naperville, Illinois. It had a high tower, which later endangered the building so that on stormy Sundays people were afraid to attend the services. One Sunday night while the historian opened the services, a storm arose suddenly. The people started for home, and only a few remained. Soon after this a storm moved the church off its foundation. This necessitated the building of the third church. The cornerstone was laid June 22, 1913, by I. Newman, then conference evangelist. The names of 220 members, a short history of the church, and other documents were placed in the hollow of the stone. This church was dedicated December 21, '13, by Editor G. Heinmiller

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of Cleveland, Ohio. The cost of the church was \$13,860.00. \$6,140.00 was secured on dedication day. This was a surplus of \$300.00 above the indebtedness. This church has a basement under the whole church. It is built of red, impervious, rough-faced bricks and Bedford stone trimmings, dimensions 61 x 56 feet, with two towers; large auditorium, pulpit alcove, five class-rooms, art-glass windows and hot air furnace. F. C. Wacknitz of St. Peter's Church preached the first sermon in it.

In 1904 a parsonage was built in Scott, Ohio, a town near to this church. It was sold in 1919 for \$600.00. The proceeds were applied in the purchase of a parsonage on N. Walnut Street in Van Wert, Ohio, October, 1919. The sum of \$3,000.00 cash was paid for this property.

GRAND VIEW, SPENCER COUNTY, INDIANA

This was a small class composed of people who lived in and around Grand View, a small village on the north bank of the Ohio River, about six miles N. E. of Rockport, Indiana. Our ministers began to preach here about 1852. For early pastors see Huntingburg. Families who were members in 1854 were: Rev. Gerhart and Mary Koch, Ernst and Sophia Hassel, Carl and Mary Meuser, Peter Halthaus. The class never undertook to build a church. Services generally were held in the Lutheran Church and in private homes. The people gradually moved away. About 1875 the remaining members were merged with Rockport Society. The last member in this town was Carl Meuser, Jr., who died in the summer of 1917. Sometime prior, he remembered the Orphan's Home at Flat Rock, Ohio, with a \$5,000.00 annuity note, and also N. W. College with \$5,000.00. To this class belonged "Sandy" appointment with which it was merged. In 1868 it was with Rockport, having been detached from Huntingburg Charge.

GRAND VIEW, FULTON COUNTY, INDIANA

This class for years was known as "Whippoorwill" Class, named after the bird of that name that alighted on the schoolhouse across the road from the church, when it was finished, and there lustily sang its evening song. It is about seven miles N. W. of Rochester, Indiana. Its real beginning dates back to 1880 when Henry Prechtel of Twin Lake Circuit held a meeting here, closing with 23 conversions. Preaching was in a schoolhouse across the road from the present church. Previous to this, Samuel Plantz and also D. S. Oakes preached here frequently. In 1884 it became a part of the newly formed Tippecanoe Circuit, but was restored to Twin Lake in 1885. In 1886 it was added to Rochester Circuit where it remained until 1896, when it once more was added to Twin Lake Circuit, and pastor P. S. Speicher had a glorious revival here closing with 32 conversions, 11 reclaimed, and 30 accessions. A Y. P. A. was now organized with eight members. In 1897 it again was attached to Rochester Circuit. 1901-

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07 to Tippecanoe Mission, served by C. D. Ringgenberg, '01; by J. Bohyer, '02; D. A. Kaley, '03; A. E. Weyrick, '04-05; L. E. Smith, '06-07; to Akron Charge '08, I. Steele; '09, to Rochester Mission, G. A. Weishaar; '10-12, Ph. Buehler; '13-14, Culver Circuit, J. A. Tiedt with C. L. Haney first year and Ph. Haney second year. 1915, to Rochester Circuit, Ph. Haney, pastor. He had 27 conversions and 23 accessions. '16-17, L. A. DeWitt; '18-19, J. S. Kroft; '20-21, F. L. Snyder; '22-23, J. M. Kistler. The church here was built in 1885 and dedicated January 3, 1886, by Bishop Thomas Bowman. This society has from the beginning maintained a Sunday School.

GRAYVILLE, ILLINOIS

In 1866 C. F. Matthias of Carmi Circuit, with a passion for souls, endeavored to win German settlers for Christ in and about Grayville. He found an open door at David Negely's for lodging, and preached in the Fieber School-house. Vital Christianity was not found here. His efforts were wonderfully effective, and hearers soon became deeply interested in their eternal welfare. In 1867 J. Berger and Philemon Miller, from Mt. Carmel Circuit, held a meeting here and had conversions and accessions to the Evangelical Association, viz: Fr. and Marg. Dauner, Jacob and Dorothea Helck, David Singer, Marg. Negely, Jacob and Mary Mode. These were organized into a class in 1868 by Fr. Launer and became a part of Carmi Circuit. Fr. Dauner was first class-leader. Launer was returned in '69. In '70, J. M. Kronmiller.

1871 C. Wessling and Herman Schleucher were pastors. This year a church was built 30 x 40 feet in the N. W. corner of Grayville. During the time of building a revival was held closing with 17 conversions and accessions. The church was dedicated September 3, '71, by Bishop J. J. Esher as "Bethlehem Church". In the fall of 1917 this church was sold for \$250.00 and the proceeds applied to the new Church Building Fund. Trustees of the first church were: J. Mode, Fr. Dauner, and J. Helck. '72-73, C. Wessling and H. Schleucher and E. Bohlander, respectively, were colleagues; '74-75, J. M. Kronmiller and J. Mode first, and C. Stier the second year. In '76, M. Speck and C. Stier; in 1877 this society was served with West Salem Circuit by C. F. Matthias and W. L. Luehring. In March, 1878, Grayville was attached to Carmi Circuit and with Enterprise again served by Matthias and Fr. Dauner. In 1879 this society with Enterprise became Grayville Circuit, with Matthias as pastor. 1880, H. Schleucher. 1881-83, C. Stier. One day, S. a corpulent man, wanted to clean out the parsonage well. He asked his wife to let him down into the well with the windlass. He stepped into the bucket and started down, but alas! She could not hold him steady. With a mighty thud he landed unharmed in about three feet of water. Frantically she called for help. Men came running and hoisted him up with the windlass. After the first fright was over without harm, the cleaning of the well proceeded.

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1884-85, C. Wessling; '86, J. Mode; '87-88, E. J. Nitsche; '89-90, E. Bohlander; '91-93, G. Koch. In his last year Grayville Circuit became a mission. 1894-95, R. Tiersch. In his last year the society was badly disrupted by internal contentions. A number of the substantial members withdrew from church and organized another society which seriously crippled the work here, and finally proved perilous for both sides. 1895-97, O. Markman; '98-01, H. Gocker; '02, J. Mundorf; '03-04, B. E. Koenig; '05, S. J. Luehring; '06-'10, I. H. Griesemer; '11-14, J. W. Feller. In the spring of 1914 steps were taken towards building a new church when S. H. Baumgartner, P. E., secured over \$3,000.00 in pledges for the new church. The membership was about 45. Under Pastor Feller and J. J. Wise, P. E., in 1914, a new centrally located site was bought for the new church. The cornerstone was laid by L. Newman, November 13, and the church was dedicated May 3, 1915, as First Church by Bishop S. P. Spreng. The building is of brick, 42 x 62 feet, with a basement under the whole church. The cost of the church was \$10,277.00. Funds raised on dedication day amounted to \$4,791.00. It has several classrooms and a gallery on two sides for class work. In '15-17, G. S. Lozier. In 1917 the society's request to sell the old parsonage was granted and a new one was to take its place nearer the church. In June, 1916, the Indianapolis District Y. P. A. and S. S. convention was held here. The Ladies' Aid Society was organized July 3, 1917. 1918, Ph. Haney, pastor; '19-20, J. A. Brewer; '21, B. C. Earhart; '22, Carl Koertge; '23, this society federated with the Congregational Charge near Grayville, served by its pastor, but retains its Evangelical identity. The old parsonage was sold in 1922 and the proceeds kept in trust for a new one until May 15, 1927.

GREENVILLE, OHIO

The work of the Evangelical Association, from reports in the *Christliche Botschafter* began near here in the summer of 1836 with a camp-meeting. On December 31, '36, John Lutz and A. B. Schafer began a "big meeting" near Ft. Brier in Darke Co., Ohio, where lived D. Wolf's, Jacob Freybergers, and Jacob Wingert's. There was great opposition; but the results were glorious. No further report found until August 22, '42, when a camp-meeting began near Greenville, Ohio, on the farm of Wm. Koenig. Friends came from all directions with a purpose to serve God earnestly. J. G. Zinser said, "At first we had a hard struggle, but it did not last long until there was triumph in the camp. Heaven was disclosed with great power over the people." In '43, Aaron Yambert and Fr. Mayer served Miami Circuit to which Greenville belonged. In '44, Yambert again with P. Becker. '45-49, no record found; '50, John Honecker, and Peter Pontius; '51, Abr. Dreisbach and G. M. Young; '52-53, G. G. Wolpart, with M. Hoehn first year and Ph. Schwartz the second; '54, Reuben Rigel and Simon Schwartz; '55, Ph. Porr and Samuel Hay.

In 1856 Greenville with Miami Circuit became a part of the Indiana Con-

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ference. The membership here was: Peter Roth (leader) and wife, Carl Schamo (Ex.) and wife Rachel, Rebecca Tobias, John and Kath. Holzapple, Fr. and Mary Schaub, Mm. and Eliza Koenig, Jacob and Kath. Rude, Peter Klein, Michael and Mary Schaub and son John, John and Eliza Schmidt and daughter Hannah, Fr. and Mary Silber and son John, Barbara Renschler, Sam and Mary Spittler, Elizabeth Klein, Henry and Dora Alspach, John Wyandt, Geo. Hofferbert, Elizabeth Bressler, Daniel and Dora Epprecht. Miami Circuit now became a part of the Whitewater District with A. B. Schafer, P. E., and Jacob Keiper and Peter Goetz, pastors. The preaching was yet in private houses and sometimes in the M. E. Church and other churches, especially on "Big Meeting" occasions.

At this time there was a parsonage here. The circuit route, as given by Ph. Porr to J. Keiper, was Greenville, then north to John Smidt's, then to Allen Township and Mississinawa, one society in two classes, then east and south past Greenville to Gettysburg, then to Troy, S. E. of G., and then to Vandalia where there was a church. From here back to G., then 8 miles north to Salem or Lightsville Class where there was a church; then 15 miles south to Phillipsburg; then a long stretch of 23 miles south to Germantown in southern part of Montgomery Co., to John Orth's home and one class four miles north to Bro. Steiner's, then north to Matthias Young where preaching was usually on Sundays a. m., then north to Eaton, Ohio, where preaching was at Stroh's at 3 p. m., then back to G. In 1857-58, Chr. Glaus and B. Ruh first year, and Ph. Schwartz second year.

The first church was built of brick in 1858 in Greenville, and was dedicated November 14, '58. This church became a place of many blessings to worshippers. The church was remodeled at a cost of \$3,000.00 under Geo. Eastes in 1911, J. J. Wise, P. E. A 10-foot addition was built to the front for a classroom, and a corner tower, inclined floor, opera chairs, new art-glass windows, electric lights, basement, and furnace were installed. It was rededicated by Bishop S. P. Spreng.

In 1859 Miami Circuit was divided into Montgomery Mission and Greenville Circuit. In 1873 Greenville Circuit embraced Greenville, Madison, twelve miles west; Reiser's and Wiermantal's, eight miles east; Schweitzer's or Woodington (English) near Union City; S. Mississinawa and Stoffer's; Haley's; Heneiser's, two miles east of Ridgeville; Emmetsville; Ulrich's, four miles from Ridgeville; Winchester; Smithfield and Muncie. In 1881 it was added to Montgomery Circuit and in 1883 it was added to Winchester Mission. In 1892 Greenville Mission was re-established. In '95 Ph. Buehler had the church renovated and the parsonage reroofed. For pastors from 1859 to 1915, see Volume I. '16, J. E. Young; '17-21, D. D. Speicher; '22 served with Pershing by L. J. Ehrhardt and '23, A. J. Stemen. Presiding elders were always the same as at Dayton.

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HARMONY HILL, INDIANA

This was a schoolhouse appointment on Noblesville Charge, in 1889-'90, when E. E. Meyers served it. A S. S. was organized here in May, '89, but soon ceased.

HARRISON CENTRE, ZION, ELKHART CO., INDIANA

This class also known as Bechtel Society, was in Union Twp, about 12 miles west of Goshen, Indiana. The appointment was taken up about 1850. Membership in 1853 was Jacob and Anna Bechtel, Henry and Mary Delcamp. The preaching was in Bechtel's home. Jos. Fisher reported "many Dutch" here; that Sunday services were largely attended. This was a Mennonite community. For pastors see Elkhart Circuit. In 1860 Ph. Schwartz reorganized the class. Preaching up to this time was irregular in the Harrison Schoolhouse where the first S. S. was organized. In 1862 Joshua Paulin built the first church and it was dedicated as "Zion Church" of the Evangelical Association. A Miss Detweiler was the first convert in this church. A church cemetery lies just south of the church.

In 1872 this society became a part of the New Paris Circuit, with Jos. Fisher as pastor, and remained with it until it ceased in 1920. On April, 1872, the male members met and framed and adopted a constitution of ten articles by which to govern the society affairs. Its name was now changed to Harrison Chapel. Article 5th only allowed licensed preachers to preach here. Article 8 prohibited the use of any kind of musical instrument in public worship, but it was later allowed in Sunday School. This article could only be changed by a unanimous vote while all others by a two-third vote. In November, 1883, the society enjoyed a gracious revival, in which 17 were saved and 15 joined the church. In April, 1894, an addition of one-half acre land was bought, adjoining the cemetery, for \$117.89. Due to the limited field, deaths and removals, the field was abandoned as a preaching place in 1920.

HARTUNG CLASS, NOBLE CO., INDIANA

This society was in the S. W. part of Noble County, Indiana. The exact location is not found. There was a church here in 1871. The P. E. of Elkhart District was ordered to look after the insurance, at this time, which evidently indicated that the class had been discontinued.

HEAVENLY SOCIETY, CLAY CO., INDIANA

This class was three miles from Williamstown, Clay Co., Indiana. In Dec., 1852, the pastor had a blessed meeting here resulting in some conversions. Members here were: Ell's, Fleishman's, Kehler's, Leberer's, some of which later joined Brazil Society.

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HEIM SOCIETY, MARSHALL CO., INDIANA

This class was four miles N. E. of Plymouth, Indiana, in 1853, when J. Keiper was in charge of Elkhart Circuit. Preaching was in Anthony Heim's home, later in a schoolhouse. It had a small Sunday School in 1873 when Aug. Geist preached here. It was abandoned about 1875.

HENEISER SOCIETY, RANDOLPH CO., INDIANA

This class was two miles east of Ridgeville. It already existed in 1851 when J. Keiper served it with E. Germantown Circuit. In 1873 we had about the last report of it when E. R. Troyer served it with Greenville Circuit. Frederick Heneiser was the main supporter here at whose house preaching was maintained.

HEPTON, MARSHALL CO., IND. EBENEZER

Ebenezer Society was originally known as "Upper Settlement", or "Yellow River", and "Hepton", near the post-office of that name, six miles S. E. of Bremen on the east line of Marshall Co. This community was first visited by G. G. Platz of Elkhart Circuit in the summer of 1845. It then belonged to the Indiana District of the Illinois Conference. Wm. Kolb was P's colleague. A. B. Schafer was P. E. The names of the first settlers here were: Peter Burgener and wife, John Burgener, Chr. Ringgenberg and wife, Peter Wiest and wife, Casper Conrad and wife, Ulrich Bucher and wife, and John Conrad and wife. These held prayer-meetings, but none were yet converted, only awakened, and were seekers of salvation. A Lutheran preacher, Schultz, lived in the county who became very bitter towards ministers of the Evangelical Association because they entered this settlement to preach experiential salvation. These people having heard of G. G. Platz doing missionary work in and around Mishawaka, Ind. commissioned a Swiss man, a saddler by trade, who was going to Mishawaka, to look up the missionary Platz, and urge him to come here to preach to them. This was done and Platz came at once with him and preached in Peter Wiest's house. P. was urged to continue which he gladly did. Rev. Schultz, with bitterness, ordered the saddler to take P. back to the place he got him, but he would not obey, nor would any one else. This greatly incensed Rev. S., but only to his own defeat.

From November 7-8, '46, A. B. Schafer, P. E., and Chr. Glaus and Wm. Fichte held a meeting at Peter Wiest's. The Holy Spirit powerfully awakened the people, and they were wonderfully blessed. They saw the error of their ways, and that they needed conscious salvation. Conversions now occurred. The wife of a neighbor to P. Burgener was the first convert, then Mrs. Burgener, then Peter in the clearing where he often resorted to prayer. At the close of this meeting a class was organized and added to Elkhart Circuit. On January 29, '47, C. Glaus reported, "On Christmas, 1846, we held a meeting at

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Wiest's, Marshall Co., at which time the preached Word wrought deep conviction and contrition on the part of the hearers. Quite a number came to the altar as true penitents, and some found peace for their souls. There was great rejoicing." The class had now a promising future. The members lived in the "bond of peace and love". A meeting held here on Pentecost Sunday, May, '47, lasting four days was reported by Schafer "as one of the best he ever attended". Sinners were converted and joined church. In June, Platz was returned with H. Welty and Fr. Wiethaup as colleagues.

First and Second Church Built

In 1847 a log church was built and dedicated by G. G. Platz. It stood in Kosciusko Co., one mile S. E. of the present Hepton Church. On January 1 1875, this church was consumed by fire. The second church (frame) was then built on the Kosciusko and Marshall County line and dedicated January 23, '76, by M. W. Steffey as "Ebenezer Church" of the Evangelical Association. Many victories were achieved here. Probably one of the greatest here was in the winter of 1905-06, conducted by J. W. Feller, pastor. Scores of adults were converted and joined church, and the spiritual life of the society was wonderfully quickened. In the summer of 1895 this church was remodeled, including the addition of a corner tower, installation of new pews, a furnace and modern lights.

Members in 1853

The members of the West Class were: Peter and Margaret Wiest, Ulrich and Kath. Bucher, Chr. and Kath. Ringgenberg; Casper, Katherine, and Marg. Conrad; Henry and Lorian Smith and children, Elizabeth, Ludwig and Mary; Samuel and Anna Huffer; Peter and Elizabeth Moser and daughter Elizabeth; Magdalena Ross; John and Anna Ringgenberg; Chr. and Cath. Harshberger. The East Class by the log church was named "New Jerusalem" and also "Canaan". Members here were: John and Anna Ringgenberg, Chr. and Cath. Ringgenberg and children Elizabeth and Catherine, David and Cath. Siechrist, John and Christina Burgener and mother Catherine Burgener, Geo. and Mary Huffard.

Camp-meeting Held Here

A camp-meeting was held on Peter Wiest's farm June 2, 1849. After the sermon by Rev. Eiterman, seven to eight penitents were seeking salvation, and on the 3d there were 20 penitents. Another one was held August 17-23, 1853, at the same place. There were some conversions, and believers were newly quickened.

Bishop Joseph Long's Visit

In October, 1849, Bishop Joseph Long visited this locality. He reported, "that some of the Germans were formerly Roman Catholics, but now, thank

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God, instead of going to Mass before priests, they now go to Jesus who alone can forgive sins". He further said, "The people here live in dense forests, and with very hard work have to eat their bread in the sweat of their brows; but they are happy and satisfied." He eulogized their singing as being good and unctuous. They sang from our German Hymnal. "It was harmonious, and heavenly". M. Krueger told the historian that the afore-mentioned saddler was "full of good religious songs which he brought along from Switzerland".

The same pastors served here as at Bremen up to 1893 when Hepton with Panama became a part of Nappanee Mission. (Find list of pastors under Bremen). 1893-96, H. H. Reinoehl; '97-98, S. Hofferbert; '99-00, H. H. Reinoehl. In 1901 Hepton and Panama with Billman's Class, two miles west of Wakarusa, constituted Yellow River Mission. F. B. Walmer, pastor; 1902-05, J. W. Feller; 1906-07, L. J. Ehrhardt; 1908-09, Ph. Buehler. In 1903 the name Yellow River was changed to Bremen Mission. In 1910 Hepton with Panama constituted Bourbon Circuit. In 1911, Nappanee Circuit was formed of these two societies, and the Island Class. '14-16, Edw. Greiner; '17-19, W. I. Weyant; '20, E. E. Miller; '21-22, F. F. McClure; '23, E. E. Miller again.

HIBBARD, INDIANA

Hibbard Society is in the village where the Nickle Plate and Vandalia R. R. cross each other, three miles N. E. of Culver. Thos. Russel of Culver Circuit, February, 1912, held a revival here in the schoolhouse, and had 24 conversions, and about as many accessions to the Evangelical Association. A Y. P. A. and Sunday School were then organized. The building of a church was begun in the summer of 1912, but for lack of means the project was postponed. In 1913 J. A. Tiedt, pastor, through the help of Christian Hook of Elberfeld Circuit, was able to finance the project. This achievement stands to the credit of Pastor Tiedt. M. F. Albert, W. Allman, and Chas. Cooper were the trustees. J. M. Livinghouse, M. F. Albert, Chas. Cooper, Glenn Snapp and Sam Swaisgood were the building committee. The church is built of cement blocks. It has a class-room to the rear of the auditorium, and it is heated with a furnace. The cost of the church was \$2,100.00. It was dedicated December 14, 1913, by L. S. Fisher, then pastor of the First Church in Elkhart. \$1,000.00 was needed on the day of dedication and \$1,128.00 was raised in cash and pledges. Tiedt served three years. 1916, F. W. Launer, who resigned in the fall, and S. J. Kroft took the field and served until 1917. In 1916 the name "Culver Circuit" was changed to Hibbard Circuit, since the parsonage was now at Hibbard. 1918-19, R. L. Handschu. He put in an upstairs room in the parsonage. 1920, E. Zollar; '21-22, C. L. Davis; '23, C. L. Haney.

Charter-members here were: M. F. Albert and wife, children Ada, Estella, Inis, and Howard; S. Swaisgood and wife, children Hazel, Erman, and Reed; C. Cooper and wife; Lovina and Hattie Lichtenberger; Pearl Bordner; Mrs.

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Alice Wise and daughters Lola and Gladys; Mrs. Frizinger; Neda Livinghouse, and W. H. Bradley.

HICKSVILLE, OHIO

In 1852 A. Nicolai and L. Schuerman began preaching in this community. They served St. Mary's Circuit and DeKalb Mission. No class organization took place until 1856 by B. Uphaus. Locally the society was known as "Pennsylvania Class" being largely made up of Pennsylvanians. It was a part of DeKalb Mission until 1859 when the appointments east of the St. Joseph River constituted Defiance Mission, of which Hicksville became a part. For pastors see under Defiance, Brunnersburg, up to 1871, when this society was added to Van Wert Mission and served by A. Hartzler and J. F. Bockman. In 1872 it was re-attached to Defiance Circuit where it remained until 1875 when Hicksville, Schott's, Edgerton, Oak-Grove and West Buffalo, N. W. of Bryan, Ohio, Salem, near Edon, Ohio, and Florence were detached from Defiance Circuit and together became Edgerton Circuit. For pastors now, see under Edgerton up to 1885 when Hicksville and Hort appointments were detached from Edgerton Circuit and together constituted Hicksville Mission, and was left to be supplied. S. B. Kring, who had moved here from Pittsburgh Conference, took up the work and served it three years. For pastors see Volume I. In 1899 Hicksville and St. Paul near Payne, Ohio, became a mission. In 1907 it belonged to Waterloo, but in '08 Hicksville Mission was restored. In 1912 it was again assigned to Waterloo. 1915-17, it was served with Defiance by W. H. Flurkey. 1918-20, with Edgerton. In 1921 it was discontinued and the sale of the church was placed in the hands of the Conference trustees in 1922.

Church members in 1871 were: John and Lovina Smith, John and Rebecca Stoll, Geo. and Eliza Stoll, Geo. Stoll, Jr., Henry and Matilda Price, Anna and Priscilla Kring. A. Hartzler built the first church, 33 x 55 feet, in 1872, in the S. W. edge of Hicksville. It was dedicated September 22, '72, by Editor R. Dubs of Cleveland, Ohio. The cost of the church was \$2,680.00. \$1,100.00 was raised on the day of dedication. In the winter of 1881 Savilla Kring held a revival here which resulted in many conversions and 40 accessions to the church. At the first communion after this revival 125 partook of the Lord's Supper. Under Thompson a temperance schism arose, from which the society never recovered, and by deaths and removals the society gradually dwindled down to a few members when it was discontinued.

HOPEWELL, INDIANA

This class was about five miles N. E. of Cumberland, Indiana. There was a small church here in 1890. J. Rees reported January, '90, that a revival resulted in some conversions and accessions. It belonged to Julietta Mission. The class was discontinued in 1896.

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HUNTINGBURG, INDIANA

Jacob Trometer, a local preacher of the Evangelical Association, and a member of the Conference, was providentially led to move to Huntingburg, Indiana, in 1840. This country was then "a veritable moral wilderness of rough and stiffnecked people". Constrained by the love of God, and by a great passion for saving lost souls, T. resolved to preach here every alternate Sunday. The people lived in log cabins wherein he preached. Soon he preached every Sunday, which was oftener than some cared for, as it uncovered their gross sins more and more, which they were not willing to confess, or part with. Often when T. was through preaching, and the meeting was closed, people would surround him, and deny his interpretation of the Scripture. This necessitated him to restate and reiterate statements he made in sermons for further elucidations to avoid misconceptions, and to make the Word effective and fruit-



Emmanuel Church, Huntingburg, Ind.

ful. He was very conscientious in his efforts. Gradually he gained favor with the people. In his characteristic way he pushed the battle to the gates. Then he began holding prayer-meetings which was a diversion from old customs in the Lutheran Church. After hard labor for eighteen months, amidst severe opposition, he saw stubborn wills yielding, and hard hearts breaking open to the wooing of the Holy Spirit. Conversions now followed. Fr. Wiethaup was the first convert, who later entered the ministry. He organized a class of 20 members.

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In May, 1843, Chr. Lintner and A. Nicolai were sent here. They held the first "Big Meeting" in Gerhardt Niehaus' home, just west of Huntingburg, November, '43. The class increased in numbers and was reorganized. The members were: Fr. Wiethaup; Gerhart and Gertrude Koch; Wm. and Mrs. Wesseler; Gerhardt and Mrs. Niehaus; Fr. and Mrs. Wesseler; Margaret, Henry, Christian and mother Katterhenry; Henry Niehaus; Wm. and Mrs. Katterhenry; Fr. and Mrs. Steffen; Henry Kuhlmeier; Christopher and Mrs. Duffendach; Geo. and Mrs. Ott; Chr. and Mrs. Schwartz; Wm. and Mrs. Hemmer; Fr. and Mrs. Hemmer; H. W. and Mrs. Hemmer; C. Arnsman and Herman Elshof. These were mostly Trometer's converts. He had sent a "Macedonian Call" to Lintner and Nicolai who were missionaries on Mt. Carmel Mission in Illinois, which was then a part of the Ohio Conference. They came and inspected T's work, found it good and took up this place as a regular appointment. When these men came the people wept for joy. Their first meeting resulted in twelve seekers and six accessions.

In May, 1844, when the Illinois Conference was organized it included this place. A. B. Schafer, P. E. of Wabash District, made a visit here this year. He reported, "I found T. surrounded with two classes of 18-20 members each. These united in buying a camp-ground of 40 acres in 1843 near Huntingburg, known as Maple Grove." Cost of this camp-ground bought from the Government was \$50.00. The charter-members above named constituted these two classes, one in Huntingburg and the mother society at Maple Grove. A log church was built at M. Grove and dedicated September 14, '45, by A. B. Schafer. It was a time of "great solemnity and joy." The people re-dedicated their hearts to God." A number of conversions and accessions occurred on this occasion, as God's seal upon their work. There were this year 24 conversions and accessions. At a meeting held September 13, Fr. Wiethaup and G. Koch had quarterly conference license voted them. Under date October 9, '45, T. as pastor, reported 14 appointments on Dubois Circuit, extending over southern Indiana, and that opposition was waning and the truth gaining ground.

On June 27-28, '46, Bishop John Seybert visited this place and rejoiced over the work done. Ph. Bretsch became pastor June '46. A. B. Schafer, P. E., began a meeting at Maple Grove, August 28, resulting in great good. June, 1847, A. Nicolai and Henry Esch became pastors. On August 12, '47, the first camp-meeting started on the camp-ground. Bishop Jos. Long was present. He described the camp-ground in the *Christliche Botschafter* thus: "The pulpit stand is well arranged with seats for the people in front of it. The 22 uniform log-huts were built close to each other on three sides of the meeting place, in straight rows. The ground was lighted up at night with campfires which gave it a heavenly appearance, and was awe-inspiring." He further said, "The people took an active part in singing, praying and working at the altar with penitents. The preaching was spiritual and showers of blessings fell upon the people from

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God's throne." The bonfire was on a high mound of earth. Enclosed in a pen of posts was the fire-altar on top of which the fire was kept burning. People walked from Warrenton, Evansville and Rockport in these days to the camp-meeting here. Later they came in ox-carts, farm wagons, spring wagons and buggies, and now in fine automobiles. On December 31, '47, a "Watch Night" service was held in Maple Grove church that resulted in conversions and 11 accessions. Camp-meetings continued annually in August. Many persons were saved here and God's children requickenened spiritually. In 1849 Chr. Glaus and Jacob Keiper were pastors. They had nine accessions. The latter being a carpenter by trade, worked on the new church which was now built in Huntingburg. Preaching in H. had been in private homes and schoolhouses. This church (brick) was dedicated April 28, 1850, by A. B. Schafer. June, 1850, Fr. Wiethaup and B. Uphaus were pastors, and Geo. A. Blank, P. E. Fourteen persons joined church this year. In 1851 Fr. Wiethaup and Fr. Scheurman, pastors. They had five accessions. In 1852 when the Indiana Conference was organized, it embraced Dubois Circuit. Pastors this year were P. Burgener and G. Franzen, and C. Glaus, P. E. This year Wm. Bockman of Rockport, Indiana, received quarterly conference license. 1853, B. Uphaus and Wm. Bockman. In 1854 the following were members of the classes: **Huntingburg**—Christopher Wesseler (leader) and wife; Herman Buhmer and wife and son, Christian; Michael and Chr. Krueger; J. and Ben Schaly; J. and Anna L. Miesner; Anna E. Wiethaup; Ludwig and Louisa Voelkel; Geo. and Elizabeth Warmbrod; Carl Heiden (Ex.) and wife. **Zion**—Fr. (leader) and Mary Wesseler; Christopher and Elizabeth Dufendach; Fr. and Mary Arnsman; Henry and Mary E. Meyer; Domikus and Mary Salat; John and Mary Voelkel; and John Harms. **Bethlehem**—Henry (leader) and Mary Hastedt; Ger. and Kath. Niehaue; Wm. and Kath. Wesseler; Sophia Mangels; Christoph Heiden; Fr. and Christian Steffen; Herman and Christian Reutepoehler; J. and Mary Rauscher; Wm. Blesch; Fr. Erkstein. **Zoar**—Henry and Christian Katterhenry; Wm. Bockman (pastor) and wife; Gottlob and Eliza Rauscher; Geo. and Mary Ott; Wm. and Sophia Stroh; John, Mary, Wm. and Fred Heikerman. **Salem**—Fr. and Christina Sunderman; Wm., Christina and Elizabeth Katterhenry; Herman, Christian and Elizabeth Elshoff; Peter and Fredricka Mangels; Fredricka Hemmer; Henry Sunderman. **Hebron**—Henry (leader) Alpers; Henry Hemmer; Henry and Mary Huelsmeier; Wm. and Elizabeth Hemmer; Mary Arnsman; Fr. W. and Christian Stöckhowe; Seibold Sunderman.

In 1855 Wm. Wesseler and Mel. Mayer. Wesseler was licensed by a quarterly conference here. The field now extended into Dubois, Spencer, Warrick, Gibson, Vanderburg, and Posey Counties. Fifteen persons were added to the classes here. 1856, Ph. Bretsch. This year while the camp-meeting was in progress Saturday afternoon, Bretsch's house was set on fire, presumably by incendiaries, and house and contents were consumed. Distraction of mind, and

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prevailing moral darkness militated against success in the camp-meeting. The friends of pastor B. nobly helped him to clothing, etc. The parsonage which was under construction at this time was far enough along so that he could move in. He had 11 accessions. A young people's class was organized with Fr. Wesseler and Ger. Niehaus as leaders. In 1857 Ph. Bretsch was elected P. E. for Wabash District. M. Hoehn and Chr. Wessling became pastors. Dubois and Warrenton Circuits and Rockport Mission were served jointly this year. 1858, C. Wessling; '59-60, John Fuchs and E. L. Kiplinger. For pastors from 1860 to 1915 see Volume I. In 1866 steps were taken to build a new church in H. In January, 1867, M. Hoehn, P. E., reported that the society was building a parish schoolhouse. The second brick church was dedicated December 15, '67, by Chr. Wessling. The cost of the church was \$3,700.00. Size 40 x 56 with a tower and a 527-lb. bell. In 1876 the south portion of the Indiana Conference, including Cincinnati, Ohio, Louisville, Ky., and southern Indiana and Illinois, became South Indiana Conf. In 1880 G. R. Koch built the frame church at Maple Grove and it was dedicated August 8, 1880. G. M. Hallwachs was licensed as preacher on probation in 1880. In 1881 a two-story frame parsonage was built at a cost of \$1,075.00. In 1883 Gerry Koch was licensed to preach. The conference session was held here in 1886. No changes were made in stationing as the conference year was only six months long. At the camp-meeting, August, 1900, on the 6th evening, 25 penitents came to the altar and nearly all were gloriously saved. The shouts of God's people filled the air with thanksgiving. Bishop S. C. Breyfogel preached the fourth and fifth nights with power and effect.

At the camp-meeting, August, 1913, \$551.00 was given in cash and subscriptions toward the founding of Linwood Ave. Mission, Evansville, Indiana. Every dollar was paid and all but \$50.00 was given by the two congregations, Emmanuel and Salem. This noble offering made it possible to purchase the lots for the new mission. At the camp-meeting of 1915 six members pledged \$100.00 each, to be paid in four years, for the education each of a boy in China. Four of these were members of the same societies.

The third brick church in Huntingburg was built in 1904 on a new site. The cost of the lot was \$2,000.00. The cornerstone was laid by the pastor June 12th. Also a new parsonage was now built at the new church. The church was dedicated November 20, '04, by Bishop S. C. Breyfogel. This church has a large auditorium with a S. S. annex and two class-rooms. The illumination is by electric lights. It is heated by furnace and has art-glass windows. The floor is inclined with circular pews, and beautifully decorated walls. The cost of this church was about \$20,000.00. Luehring in '08 secured the pipe-organ gift from Carnegie. The organ was installed at a cost of \$1,541.00 including the gift. It was dedicated Feb. 14, 1910. W. G. Braeckly died here soon after the

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Conference session of 1913. A. B. Haist, 1913-16; D. A. Kaley, 1917-19; W. R. Kimmel, 1920-22; C. P. Maas, 1923.

A Woman's Missionary Society was organized August 20, 1883, on the last day of the camp-meeting, with 43 charter-members. Later this society drifted into a Ladies' Aid Society, but annual missionary offerings were made to the church and conference. The W. M. S. spirit was again revived under the labors of A. B. Haist. The Sunday Schools on this charge were organized early in the history of this charge. The Sunday School in H. is one of the larger ones in the conference and is doing splendid work. Also a Y. P. A. was duly organized and maintained as a live institution in the church, and willingly contributes to the various enterprises of the church and conference.

HUNTINGTON, INDIANA

The community around Huntington was first taken up in 1855 by Peter Goetz of St. Mary's Circuit. He organized a class at the Henry Stoetzel and Adam Beck Settlement, two miles up the little Wabash River from Huntington. The charter-members were: Henry Stoetzel and wife, Adam Beck and wife. In 1856-57, Peter Burgener with Fr. Geisel and Josh. Paulin, the first and second year respectively. In 1857 B. and P. held a meeting, nine miles south of Huntington, resulting in 21 conversions and accessions. Exact location of this place not found. 1858, A. Nicolai and E. L. Kiplinger.

In 1859 the Huntington Circuit was formed of the appointments west of the "Reserve" or Bethlehem in Wells Co., five miles east of Ossian, Indiana, of the St. Mary's Circuit. It comprised the Stoetzel, Leininger, Meyer, Zion and Young's appointments. B. Ruh was assigned to this field. He took up Jacob Backe's appointment, 3½ miles N. E. of Huntington. In 1860 this circuit was changed to a mission being too weak to support a preacher, M. Krueger, missionary. 1861, Josh Paulin. He had ten appointments. He reported blessed meetings. A parsonage was secured at the Leininger Church, this being the most central class. For pastors see Volume I. In '66 this mission was served conjointly with St. Mary's Circuit. In '68 it was again made a circuit. In '71 this field was transferred to Ft. Wayne District; '74, served with St. Mary's; '75, Five Points, Zion or Mygrant, Stoetzel, Leininger and Meyer appointments again constituted Huntington Circuit. In '80-81 it was again a mission.

HUNTINGTON CITY

In 1882 D. J. Pontius was assigned to Huntington Mission. The Stoetzel Society now had nine members and a small chapel one mile east of the city. It was 16 x 32 feet and stood on Adam Beck's farm near the little Wabash River. Pastor and people got a vision, and concluded to transfer their place of worship to the city. In the fall of 1882 a brick church was erected in the S. E. part of

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Huntington, on Front St., now River Drive. At this time Leininger, Meyer, West Point (Bippus) and Stoetzel Classes constituted Huntington Mission. Pontius, the church builder, two months after Conference session, canvassed the members and friends for funds to build the church. Then a lot was bought. On August 5th a board of trustees was elected, namely: Adam Beck, Geo. Daub, and Jacob Leininger. The first two and Pontius were the building committee. The erection of the church started September 18, and the church was dedicated December 17, '82, as Bethel Church by Bishop R. Dubs. The dimensions of the church were 34 x 56 feet with tower in front and high arch ceiling. It was built in 88 days.

In 1883-85 I. B. Fisher was pastor. In '84 Conference permitted him to collect money on adjoining fields toward the debt on this church. The Leininger parsonage was now moved into the city, west of the church, and has since been the preacher's home. On May 12, '84, Fisher closed a revival here with 33 saved and 31 accessions, mostly heads of families. Membership in church and S. S. doubled this year. On March 5, '86, he closed a nine-week's revival with 55 conversions, and 50 accessions, mostly married folks. In 1886-87, Jos. Fisher was stationed here. 1886 being political campaign year, Satan caused a political division. The promising society was well-nigh ruined. Some of the most substantial members left the church. Bro. F. was a radical R. and many members were unconvertably firm D's. Thus wounds were made that left an ineffaceable scar. In 1888-89, D. Martz followed. After hard work he got the divided society partly reunited and it again started on the upward grade. 1890, H. W. Fisher, pastor, but due to illness, he resigned before the year closed. 1891, Wm. Ackerman pastor with Zion and Markle added. In Feb., '92, he had a glorious revival, 38 being saved, mostly S. S. scholars. In 1892, J. Wales, pastor, this society borrowed \$750.00 from the Conference under mortgage security returnable in two years. The trustees gave W. permission to make such church improvements "as he saw fit". This was giving him quite a latitude. W. held to the theory that to wipe out an old church debt, it was necessary to make new improvements to arouse the people to a renewal of church interests and activities, and then lump the old and new debt, and have a re-opening by a prominent churchman to get new pledges to wipe out the whole debt. So he did here with marked success. In '93 the Conference made this society a donation of \$500.00 from the Conference Missionary Society to be paid in five \$100.00 installments to lift the final indebtedness. H. Steininger in '97 reported, "a great revival, city is moved, church crowded, two services held nightly to accommodate the people, scores saved, 87 have united with the church". He urged the enlargement of the church, but the main members, fearing a slump, prevailed against immediate enlargement, which plan proved to be wisest. In 1905, under J. J. Wise, the church underwent a complete remodeling by adding an alcove on the

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west side for the choir, an extension on the east side with a gallery, and the south part reconstructed into class-rooms and gallery above. The front tower was taken down and a corner tower built, an inclined floor with new circular pews, art-glass windows, electric lights, and furnace were installed, all at a cost of \$3,000.00. The church was rededicated by Editor S. P. Spreng. Wise had good revivals here. '15-18, R. W. Loose. Evangelist C. A. Glass held a revival here November-December, 1915, with 59 saved. 1919-22, P. L. Browns. During his pastorate a new parsonage fund of \$3,000.00 was raised. 1923, L. E. Smith.

This society organized a S. S. in 1882 and has since been maintained. It has a working Ladies Aid Society and a Y. P. A.. This society sent forth into the Gospel ministry, Samuel Beverly, 1892, died Feb., 1894, after serving as pastor only six months; R. F. Jamison, 1892, who served a number of years in the Conference, then moved to Oregon and entered the Presbyterian ministerial ranks; D. D. Sult, 1896, who never actively engaged in the ministry; G. D. Eastes, 1907. He served a few years with us, and then joined the "New Light" Christian Church.

HUSSELMAN CHURCH

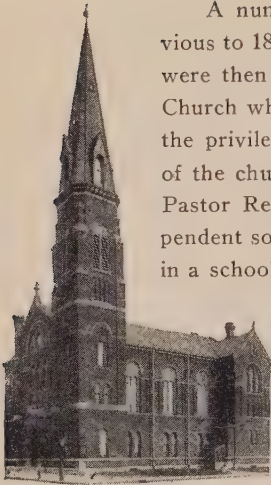
This society was a few miles S. W. of Waterloo. It existed already in 1846. G. A. Hertel built a church here in 1861 which was dedicated November 23, '62. In 1876 A. Geist built a new church, which W. H. Mygrant moved into Waterloo in 1889. At this time the class ceased, and its members were transferred to Waterloo.

INDIAN CREEK SOCIETY

This society had the names, "Kloepfer", "Indian Creek", "Sulphur Springs", and "Spring Valley" Class. It was located in the N. E. corner of Marion Co., Indiana, just at the N. E. edge of the Ft. Benjamin Harrison grounds, on the bank of the Spring Valley Creek. Preaching began here about 1840 in Geo. Kloepfer's home, and in a schoolhouse. In 1843 A. Nicolai and P. Hahn held a camp-meeting here. It was reported as fruitless, "because adherents of another church here prejudiced the settlers against the Evangelical Association". In 1852 this class belonged to Hamilton Mission (now Cicero) which was composed of Indian Creek, Stoney Creek, Dick's, Clarksville, Cicero, and Pendleton Classes. M. W. Steffey was pastor. In 1855, J. Keiper named the following members here: Geo. Kloepfer's, Hassenfuss', Schneider's, and Becker's. On December 31, '55, a "Watch Night" service was held here. There was a small parsonage here at this time. In 1867 these classes, except Cicero, constituted Cumberland Mission. In 1869 the field name became Sulphur Spring. In 1871 they were added to Cicero, and in 1873 renamed Noblesville. There was an old abandoned church here, which our people bought in later years, but the class was discontinued in 1896.

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INDIANAPOLIS FIRST CHURCH



A number of ministers of the Evangelical Association, previous to 1852, sought entrance into Indianapolis, but failed. There were then a few awakened and converted members in the Zion Church who desired a church government that would grant them the privilege of holding prayer-meetings, to which the majority of the church was opposed. Then the awakened members, with Pastor Reile, withdrew, and organized themselves into an independent society with Reile as their pastor. First they worshipped in a schoolhouse and held prayer-meetings in their homes. Then

they built a frame house for worship, and united with the Congregational Church. Soon after this they built a brick church on N. Jersey Street, and dedicated it as the German Congregational Church. For some time all seemed to move along well, but the pastor's zeal waned, and he became negligent to his trust. On a certain Sunday while Reile was preach-

ing, some deeply convicted persons began calling on the Lord for mercy. He stopped preaching and came down from the pulpit, saying, "My God, what can I do?" Then he took his hat and left. The society at once voted him out of his pastorage. They now sought for another minister, but soon learned that their denomination had no German preachers. They sought affiliation with a live German denomination in which they could worship God in truth, and hear preaching by converted ministers. These people often gathered in a basement praying for each other until midnight, and counseling together whether they should unite with the M. E. Church, or the Evangelical Association. They decided to unite with the latter.

Before this time, Geo. G. Platz, pastor of Whitewater Circuit, left an appointment in this city for September 16, '53, but "by falsehood, trickery and unfriendliness", the meeting was not announced and his purpose was thwarted. The Congregational Church, not having a German Hymnbook, this society had bought such from the Evangelical Association for worship. Through the use of these, they became more acquainted with the Ev. Association, and were led to the above decision. Usually a denomination seeks her field for operation, but in this case, the field sought the denomination under whose banner it could worship God truly, and save men. The society therefore sent out a committee to find a preacher of the Ev. Association on a nearby field. Wm. Koehler went to Greenfield and there learned of one living at Indian Creek. Carl Helwig then went there and found Geo. Kloepper, a local preacher, and also met G. G. Platz. Arrangements were made for these two men to come to Indianapolis to preach alternately every two weeks in their church until Conference would meet in June, 1855. This society then made this proposition to the Indiana Confer-

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ence, viz: that if the Conference would buy their church property and assume the indebtedness thereon, and give them a missionary, then they, as a society, would join the Ev. Association. This was done. Indianapolis was taken up as a mission, and M. W. Steffey became the first missionary in June, 1855.

The Beginning of the First Church

The first Sunday after Conference session, G. G. Platz preached in the morning, and then introduced Steffey as the first pastor. In the afternoon an experience meeting was held, opened by Platz. He and Steffey were to have charge of this meeting, one on each side of the auditorium. During this meeting S. went to a man who sat back, and asked him, "What have you to say?" This man, Geo. Stump, in rage replied, "You think that you have Christians to deal with, but you are mistaken, they are a set of hypocrites, scoundrels, a good-for-nothing, miserable, dishonest set, etc." S. thought possibly he was demented, but Platz knew him, and said, "Let us pray". Before S. was on his knees this man in ridicule said, "O Lord, have mercy on these miserable, good-for-nothing scoundrels, and hypocrites, this miserable, unjust and unrighteous set, etc.," and then left.

Soon after Steffey arrived, as agreed by Conference, their property was bought, the debt of \$1,900.00 was assumed and the legal transfer was made. The purchasing committee was Steffey, S. Dickover, and Geo. Kloefer. Some of the society refused to join the Evangelical Association, because the rules were too strict for them. The charter-members were: John and Elizabeth Schaub, Wm. and Anna K. Koehler, Daniel and Henrietta Miller, Carl and Anna Helwig, Carl and Wilhelmina Aldag, Aug. and Mrs. Aldag, Ludwig Aldag, Carl and Maria C. Hartman, Carl and Sophia Rehling, Charlotte Westphalen, Geo. and Dora Belzer. At the first, the growth was slow. There were 33 members after three years.

Geo. Stump in the Congregational Society, who was in discord with this move, by agitation influenced others against it. These few organized themselves into a German Congregational Society, and under this name laid claim to the aforesaid property. The original deed was made to the trustees of the German Congregational Church. Litigation was started and continued for several years before it was finally adjudged in favor of the Indiana Conference.

In June, 1855, the Conference appointed S. Dickover, P. E. of Whiteriver District, G. G. Platz, P. E. of St. Joseph District, and J. Keiper of Hamilton Mission as collectors for funds to liquidate the debt on this church. The first two, who were delegates to the General Conference held in Pennsylvania, were authorized to collect funds from friends in Penn. Conference, and K. was to collect funds in the Ohio Conference. The Conference also ordered that if a parsonage could be built for \$400.00 and the money for it could be borrowed at 6%, it should be done. The above named collectors were constituted a building committee. Carl Helwig agreed to build it for said sum. It was erected on

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the rear end of the church lot. The Conference appropriated the \$400.00. On November 12, '55, the brick parsonage was finished and consisted of two rooms, garret and cellar. After moving in, S. had to go to bed, being ill with typhoid fever, which disabled him for work for five weeks. But all were happy that their preacher had a home. The S. family consisted of the parents and five children. Here other preachers with large families were housed. The children had to play in the cellar from lack of a yard. After 15 years another story was added to the parsonage.

The Conference was yet in its infancy and therefore unable to finance big missionary enterprises. In October, '55, Dickover and Platz collected funds with success in Pennsylvania and received an expression of gratitude from the Conference in June, '56. J. Keiper having been unable to carry out his orders, was instructed to do so in 1856. He secured over \$800.00, and he and the Ohio Conference received a vote of thanks. A debt of \$325.00 still remained and A. B. Schafer was appointed to promptly collect in the unpaid pledges. Likewise all pastors on the Wabash District were ordered to collect on their respective fields for this same purpose. It was done. In June, 1857, Steffey reported 39 pious and active members. He had 21 accessions, six of these were: Mother Keppler, Conrad Gemmer and wife, John Abrams and wife, and Wilhelmina Aldag Kramer. In 1857 Henry Kramer was pastor. Regina Haas Aldag united this year. The society still grew slowly. Few strangers attended the services, due partly to the litigation over the church property. In 1858 M. Hoehn became pastor. After his arrival he went to a store to make a purchase, and was robbed of his purse containing \$50. Later, while he was preaching in the church, thieves broke into the home, ransacking everything, but finding only a little money. Hoehn had commendable success. Gaslights were installed this year. In Sept., 1859, Conference session was held here. H. was returned and closed this year with a membership of 56. He organized the first missionary auxiliary.

In 1860-61, M. Krueger was the successful pastor. He had 29 new accessions. On December 31st, a blessed Watch-night service was held. In 1862 A. B. Schafer served here. He had 29 accessions; '63, G. G. Platz. The church was re-decorated; '64, J. M. Gomer, 15 accessions. '65-66, J. Fuchs, 24 accessions; '67, Fr. Wiethaup, nine accessions; '68-69, J. Kaufman, 30 accessions. In his first year a gallery was built, a melodion installed, and a choir organized. In '70 C. Tramer had 15 accessions. The third story was added to the parsonage, costing \$500.00. In '71-73, M. Hoehn was again pastor. To date there were 343 accessions to this society, 13 had died, 131 were members at other places, and 155 had moved away, withdrew or were expelled. The present membership was 110. The first year he had a loss due to some members joining the new mission in the N. E. part of the city. In three years he had 96 accessions. A church record was bought. Hoehn, C. Aldag and Wm. Koehler as a committee wrote up the history of the society to date, which was read to the society Feb-

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ruary 9, '74, by the pastor, and was then adopted. On September 4, '74, the society ordered that the pastor should give a regular course of systematic catechetical instruction for the children, and to conclude the work with a public examination, and to preach an appropriate sermon for the occasion. In September, 1874, H. L. Fisher became pastor. He organized a Young Men's Society. In 1875-77 C. Tramer had 22 accessions. The last conference year was only six months long, time of conference sessions having been changed from fall to spring. In 1878-79, C. F. Hansing was preacher. The second year the first steps were taken for the erection of the present church. A lot was bought on the S. E. corner of East and New York Streets for \$4,900.00. He had 32 conversions, 27 accessions. In 1880-83, Jos. Fisher was appointed here. He began his term with great concern. The Conference ordered that the Mission Church people be re-incorporated with the First Church, inasmuch as their church was badly wrecked by a cyclone, and could not afford to rebuild. This at first displeased the Mission people. However, the First Church people approached them so cordially that the reunion was effected with scarcely any loss of members from the Mission.

Second Church Built

During Fisher's second year, the erection of the present church began. The first story was ready for dedication, November 5, '82. Bishop J. J. Esher officiated. The society changed its name from "Salem" to "First Church". The design of the building was appropriate to the Capital of Indiana, and in keeping with the ability of the society. The attendance now greatly increased. In 1883 M. Hoehn began his third term here. The second story of the church was now completed and dedicated, free of debt, on December 30, '83, by Bishop R. Dubs. The total cost was \$35,000.00, with but little outside help. The model of the pulpit and the altar, Hoehn said, "came from Germany". A pipe organ was also installed. At this time the church was declared to be the most beautiful one in the Evangelical Association, and one of the nicest German churches in Indianapolis. The present parsonage was also built at this time. M. Hoehn and his family were the first to live in it. He was returned in 1884, and had 49 accessions; 1885-87, M. W. Steffey was returned. In the second year he held a nine-week's revival meeting which resulted in 53 conversions, 20 reclaimed and 42 accessions, total membership now, 250. He organized a Young People's Society of 65 single members, and a junior class of boys and girls. All prayed and told their experiences. In 1888-90, C. F. Hansing was pastor. During his term "Christian Science" teaching in the city influenced some members to leave the church. The remaining indebtedness was paid. A mission-house was erected in the south part of the city. See Second Church.

1891-92, J. M. Haug. He organized the first Y. P. A. on Aug. 29, '92, with 36 members. First president was F. Goetz; V.-Pres., E. Mehl; Rec. Sec'y, W. Bergman; Treas., F. Krause; Cor. Sec'y, Kath. Haug. In October, 1891, the

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delegates of the General Conference assembled here. This was the time the Evangelical Association was rent in twain. At this General Conference the Young People's Alliance was launched. Here S. C. Breyfogel and Wm. Horn were elected bishops, and S. P. Spreng and G. Heinmiller editors of the *Evangelical Messenger* and *Christliche Botschafter* respectively. In 1893, H. Schleucher was pastor. He had Evangelist Grobe to hold a meeting. One hundred persons professed to be sanctified and 35 converted, and 30 joined church. 1894-96 Fr. Schweitzer was pastor. Fifty-one members from the First Church united with the newly established Second Church. His years were fraught with good results. 1897-98, Wm. G. Braeckly was pastor. He was a spiritual son of this society. He had 33 accessions. In 1899-02, Fr. Rausch was stationed here. On February 26, '01, English services were begun for Sunday evenings, by a vote of 45 to 4, and the revised constitution of 1900 was again revised to accord with this change. A new financial plan was adopted. Eight members joined Grace Mission this year, and five a year later. In 1903-06, J. H. Breish was stationed here. In 1904 the church was re-frescoed, electric lights were installed, the floor was recarpeted, and a new furnace was installed. On November 16-19, 1905, the society celebrated its fiftieth anniversary. Prof. S. L. Umbach of Union Biblical Institute of Naperville, Illinois, was chief speaker. He gave a lecture on "Observation in the Lands of the Bible", and two sermons on Sunday. Sunday afternoon old time reminiscences were given. Bishop Thomas Bowman preached on Monday night, and C. F. Hansing on Tuesday night. On January 1, '07, the opening Sunday School exercises were conducted in English, and the English Hymnal was introduced for Sunday evening services.

In 1907-08, S. H. Baumgartner was pastor. The first year he had 18 conversions and 24 accessions. Evangelist J. Klein of Pennsylvania was called for a ten-day's meeting in 1908. The meeting was preceded for two weeks by group prayer-meetings and by a week of preaching. The results were 30 conversions and 22 accessions. A church survey of thirty squares was made by S. S. workers for new recruits to Sunday School. Adult Bible classes were organized. The Y. P. A. gave for mission work, \$443.82. A catechetical class finished a course with a public examination.

In 1909, '13 G. B. Kimmel was pastor. During the time of Conference session this society held a congregational meeting, and decided that henceforth all public services should be in English. K's revival was preceded by a canvass of 42 squares. Result of meetings, 17 conversions and 28 accessions. The Y. P. A. paid for missions \$565.00. \$1,200.00 was spent for new furnaces. The second year a much larger missionary policy was adopted at a special rally meeting. A missionary board of ten members was appointed, and an every-member canvass was made in ten days, netting \$1,250.00 for foreign missions; for N. W. C. Endowment Fund \$2,600.00 was secured. At the above rally meeting, Mr. and Mrs. C. L. Hartman announced that they would assume the support of Dr. F. C.

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Krumling in China. The society supported O. R. Staufacher, missionary in Japan. The second year Kimmel had 26 conversions and 37 accessions. The third year he organized a Brotherhood with 65 members. The revival resulted in 18 conversions and 26 accessions. The fourth year an annex was built to the main S. S. auditorium. The church received a general overhauling at a cost of \$6,000.00. In 1913 the German prayer-meeting was discontinued. A Young Women's Missionary Circle, auxiliary to the W. M. S. was organized, also a chorus class of 30 voices with C. Parker as director. This year K. was appointed as a professor in the Evangelical Theological Seminary in Naperville. He, however, finished his year here with his Seminary work.

In 1914-16 J. H. Breish again served this society. The budget system was introduced. The society's constitution was revised. He had 57 accessions. In the second year Dr. G. Guille of the Moody Institute conducted an eight-day's Bible study. In the third year of his ministry here, a disease lay hold of B. to which he succumbed on July 17, '16, after an operation. This was the first time this society had lost a pastor through death. C. P. Maas, who had planned to begin evangelistic work in the fall, was secured to fill the vacancy. He entered upon his work in September, and continued in service here until May, 1923. The parsonage again was improved. His first revival resulted in 54 conversions and 27 accessions. The general progress was maintained throughout his administration. During his time, the pastor's salary was increased annually until it reached \$2,600.00. He closed his work with a membership of 402, with all church organizations in a good working condition. In 1917 the society sent its pastor to Washington, D. C., to attend the National Temperance Convention. In 1918 a new pipe organ was installed as an expression of gratitude to Almighty God for bringing back all soldier boys from the church without injury to any of them. The organ was designed by one of the soldier boys, Leroy Baumgartner. The cost of it was \$9,000.00. It was then one of the best in the city. Dr. G. B. Kimmel officiated at its dedication with an appropriate sermon, and the designer presided at the organ.

Men that entered the ministry from this society were: Wm. G. Braeckly, 1870; John Abrams, 1871; C. F. Brauer, 1872; C. A. Hirschman, 1906; H. E. Eberhardt, and H. L. Meyer, 1914; and Miss Rose Fecker as deaconess, and later as a missionary to China. Annual Conference sessions were held here September, 1859, 1861, 1864, 1870, April 1880, 1894, 1903, 1913, May 1924. One General Conference, October, 1891, was held here.

INDIANAPOLIS NORTH SIDE

In 1871 the Conference established a new Mission on Peru Street and Christian Ave. J. Fuchs, J. M. Gomer, M. Hoehn, G. Helwig, and J. Schaub were the committee to select the location. The people of the First Church supported the erection of the church liberally, which, including the lot, cost \$7,000.00. By per-

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mission of Conference this mission had the right to collect funds for the building of the church on the Indianapolis District. Rev. Hoehn reported that 22 members of the First Church became charter-members of this new mission. At first the work developed hopefully, but the heavy debt and other circumstances hindered substantial growth. The Conference assumed the parsonage debt of \$1,600.00. The mission met with a sudden misfortune. The church was badly wrecked by a cyclone, March 14, '80, at 10:30 p. m. It was moved three feet to one side. The tower fell in. The Conference did not feel able to assume further obligations under existing conditions. It, therefore, urged the Mission people to abandon the place and reunite with the First Church, which they did reluctantly. In 1881 the church was sold, and the proceeds, by order of Conference, were entrusted to a committee to secure a new location in the south part of the city. In 1890 this instruction was carried out. See Second Church. Pastors here were: 1871-72, J. M. Gomer; '73-74, M. Klaiber; '75-77, C. F. Hansing; '78-79, C. Tramer.

INDIANAPOLIS, WEST SIDE

In 1885, the Conference provided for a Mission in West Indianapolis. A committee of the P. E. and pastors of the First Church, Indianapolis, and of the Dayton Church, with a committee of the First Church, were to choose the site and erect a church, not to cost over \$1,500.00 to \$2,000.00. The P. E. was to supply the Mission with a missionary. The project was never undertaken.

INDIANAPOLIS, SECOND CHURCH

The proceeds from the sale of the North Side Mission church, as ordered by Conference, were in 1890 used in the purchase of two lots on the N. E. corner of Church and Wilkens Streets. A mission house was built on one lot, and dedicated August 3, '90, by C. F. Hansing, pastor of the First Church. This building cost \$1,000.00 and was partly covered by pledges of the First Church people.

A Sunday School was organized and carried on by members of the First Church until in 1896 it was established a mission with Thomas Finkbeiner as missionary. Fifty-one members of the First Church, living in this section of the city, became the charter-members. With it was served Julietta, eight miles S. E. of Indianapolis. The year was closed with 78 members and with a Sunday School enrollment of 169. F. served this Mission three years; 1899-01, I. H. Griesemer. On April 11, 1900, the pastor called a congregational meeting to consider the feasibility of building a church. It was decided to build. A building committee was elected, consisting of the pastor, I. H. Griesemer; C. F. Hansing, Wm. Keck, R. Botke, and H. Pintzke. The construction of the church began in July, and on October 14, 1900, the church was dedicated by Bishop Wm. Horn as the Second Church of the Evangelical Association, Indianapolis.

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This church with the remodelling of the mission house into a parsonage cost \$4,300.00. This amount was all provided prior to dedication. The church has a fine auditorium, two class-rooms, choir loft, basement, electric lights, and furnace. G. had 21 accessions.

In 1902-04, J. Kaufman was pastor; '05-06, Fr. Schweitzer; '07, C. Harms; '08, C. F. Hansing; '09-10, D. D. Speicher; '11-15, E. J. Nitsche. In '13, a classroom was fixed up in the basement for the men's Bible class, costing \$434.00. In 1916-17, L. J. Ehrhardt; '18-23, M. L. Scheidler. With him all public serv-



Second Church, Indianapolis, Ind.

ices became English. The society has an active Y. P. A. and a Ladies' Aid Society, and Young Women's Missionary Circle. This society has become surrounded by a foreign people that limit its field and threatens its existence.

INDIANAPOLIS, BEVILLE AVE. CHURCH

In April, 1900, the Conference located an English mission in Indianapolis. This was an important step toward maintaining the future of the Evangelical

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Association in the metropolis of Indiana. G. B. Kimmel became the first missionary. His activities began in September. The first month was devoted to a careful study of the field. In a house to house canvass between Arsenal Ave. and Rural Street, from Washington to 10th Street, calling on 900 families, he found 275 families having no church home. Many of these had not even a church preference. It was then decided to locate the mission in this territory. After some searching for a suitable building in which to worship, the Lord in an unlooked-for way, provided a store-room at 2305 E. Michigan Street. Through the aid of the Second Church, and Wayne Ave., Dayton, Ohio, 100 chairs were obtained. Andrew Kramer gave the organ, and a stand, the other friends contributed other necessary furnishings. On October 7, an opening Rally S. S. service was held with an attendance of 142. Brief addresses were given by F. Rausch, First, and I. H. Griesemere, Second Church, and A. Kramer, and G. B. Kimmel, the acting superintendent. G. A. Neerman was appointed Sec'y-Treasurer; Flora Kramer, organist; and Wm. Gielow, librarian. The first S. S. teachers were: A. Kramer, Mrs. A. Kramer, A. Neerman, Mrs. C. R. Jones, Mary Neerman, Martha Neerman, Anna Sanders, Emma Gilliom, L. E. Brown, Lila Brandt, Mable Canary, Nellie Truelove, Mrs. Wright, P. A. Canary; Primary Department, Mrs. Emma Neerman, and Minnie Sanders.

On Wednesday, October 10th, the first mid-week prayer-meeting was held which became the power-house of this mission. On October 21st (evening) the first sermon was preached. On December 16, Grace Missionary Society was organized; Pres., A. Kramer; V. Pres., E. G. Eberhardt; Secy., Wm. Gielow; Treas., C. L. Hartman. On January 6, 1901, the first revival began at which 39 were saved. On Feb. 7, at the call of the P. E., the people who had joined the Evangelical Association were now organized into a society, and adopted as their name "Grace Mission". The charter-members were: Gus. A., Martha, Mary, Alfred, Cloe, Walter, and Emma Neerman; Anna and Minnie Sanders; Geo. and Walter Krause; J. R. Parker; Edw. and Mrs. Smith; G. Enderline; F. Trissel; R. Wenner; Anna Thiesing; J. Herman; L. E. and Mrs. Brown. The following united soon after: Mrs. Jesse Night, Nellie Jones, Geo. and Mrs. Snider, Emma Gilliom. On March 12, under the chairmanship of the P. E., the following officers were elected: G. B. Kimmel, class-leader; E. L. Brown, exhorter; G. A. Neerman, J. A. Parker, and E. H. Smith, trustees. In April, 1902, K. was returned. The Conference gave the society a loan of \$1,500, at 5% interest for aid on their church. On April 18, it was decided to build. Two lots on Beville Ave. were bought for \$1,000.00. The building committee was G. B. Kimmel, G. A. Neerman, J. A. Parker, E. A. Smith, A. Kramer, and F. Hirschman. The pastor now solicited funds. Plans for the church were adopted. The cornerstone was laid on June 30, by F. Rausch, aided by pastor and I. H. Griesemer. On September 5, 1902, the church was dedicated by Bishop T. Bowman, as "Grace Church". The cost, exclusive of lot, was \$3,200.00. A Junior

HISTORICAL SKETCHES

and a Senior Y. P. A., a Young Men's Prayer Band, and a Young Ladies' Mission Band were organized. He closed the year with 125 members, and 343 S. S. scholars. In April, 1904, J. O. Mosier was appointed pastor. The average attendance at S. S. was 300. This made larger accommodations imperative. At a called congregational meeting, plans for enlarging the church were adopted, and a building committee elected, namely, P. W. Soltau, G. A. Neerman, L. Schurr, Emma Gilliom, Carrie Johnson, and the pastor. The cost of enlargement was \$4,985.00. Bishop S. C. Breyfogel rededicated the church. The debt was over-subscribed by \$500.00. In the three years that M. was there, he had 76 accessions, net membership gain, 40. A Ladies' Aid Society was organized and a circulating library was founded. In 1907-08, D. E. Zechiel was pastor. In two years, he had 29 conversions, and 41 accessions, and paid on debt \$2,098, leaving a balance of \$100. He left with all departments in good condition. In 1909-10, C. E. Boyer served this charge. On July 9th, the S. S. hour was changed from afternoon to forenoon. The enrollment decreased, but the change, nevertheless, proved satisfactory. The balance of the debt was paid, and the surplus in the treasury was set apart as a Parsonage Fund. The church was repainted. A Woman's Missionary Society was organized with 20 members. A vocalion organ was bought, and augmented the interest in song services. The duplex collection envelope system was introduced. In 1911, J. W. Carter was pastor. Prosperity continued, though few were saved and added to the church. In 1912-14, F. Hartman was preacher in charge. A piano was bought the third year. In 1915-20, M. W. Sunderman was pastor. During his time the church was repaired and repainted. A new workers' library was installed. In the fall of 1916, a parsonage lot was bought, costing \$800.00. A new heating plant was installed. An orchestra was organized. He had 116 conversions, and 122 accessions. In December, 1917, the Brotherhood Society sent him to represent the congregation at the Washington, D. C., National Temperance Convention. This society has always taken an active part in the work of temperance and social reform. In 1918 a modern parsonage was built at a cost of \$6,000.00. On Oct. 3, 1920, the 20th anniversary of the organization of the society was celebrated. In 1921-23, D. A. Kaley was pastor. In 1922 the society's name was changed to Beville Avenue Church. Success continued in all departments.

ISLAND, NAPPANEE CIRCUIT

Ministers of the Evangelical Association entered this neighborhood about 1850. This appointment lies in Kosciusko Co., four miles S. W. of Milford, Indiana. For some time the services were held in the Hastings Schoolhouse, and in private homes. A few German families lived here, namely: Rudolph and Christian Ringenberg's and Oster's, and others who joined the Evangelical Association. The preachers came from Elkhart Circuit. In 1857 it became a part of the New Paris Circuit until Nappanee Circuit was formed in 1893. It remain-

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ed a part of this circuit until 1911 when Nappanee became a mission, and the Island, Hepton and Panama Classes became Nappanee Circuit. For ministers see list under Elkhart Circuit up to 1857, then see those on Yellow River and Bremen Circuit. In 1869-70, Jacob Keiper of Elkhart Circuit served here with S. S. Condo and Eli Hochstettler, the first and second years respectively. K. held a revival in the Lichtenwalter Schoolhouse in the Pinkerton settlement where he organized a class of 18 members. Wesley Pinkerton, who later became a local preacher, was elected class-leader. This class was about three miles S. E. of the Island Church, with which it was later merged. In 1871 D. S. Oakes and Wm. Wildermuth served here. From '72-92, it was with New Paris. From 1893-10, see Nappanee; 1911-13, A. B. Aegerter; 1914-16, Ed. Greiner; '17-19, W. I. Weyant; '20, E. E. Miller; '21-22, F. F. McClure; '23, E. E. Miller.

The first church here was built in 1876-77, and was dedicated May 27, '77. D. J. Pontius was pastor. It remained unaltered until 1912 when A. B. Aegerter remodeled it by building a corner tower and pulpit recess, and installed circular pews. It was rededicated by L. S. Fisher in the fall of 1912. This society maintains a Sunday School which measures up to the average country S. S. This society recommended three candidates to the ministry: Wesley Pinkerton, 1878, who, however, never took up the active work; Lloyd C. Haney, 1911; and Leroy Geiger, 1922. The last two are in active work.

JERUSALEM, OR PANAMA, NAPPANEE CIRCUIT

This society is three miles north of Bourbon, Indiana. It was originally known as Panama Class. A few families had moved here from Ohio. Chr. Glaus organized this class in 1848. Preaching was in private houses and schoolhouses. Later this class, 1½ miles east, and Johnson's Schoolhouse Class, one mile west of the present church, were merged into one society. In 1880 E. R. Troyer built the first church which was dedicated September 21, '80. In 1881 this society was allowed to sell a part of the church lot to apply the proceeds on the church debt. The early history of this society was much the same as that of Hepton and Bremen. The same pastors served here as at Hepton. This society has for years maintained a good Sunday School, and has otherwise been active.

In 1893 this class with Hepton was detached from Bremen Circuit, with which it was served since its beginning, and became a part of Nappanee Circuit. In March, 1894, H. H. Reinoehl closed a very blessed five-week's revival here which resulted in 52 conversions and 37 accessions. In 1903 it, with Hepton and Madison, north of Bremen, became Bremen Mission, and it was served three years by J. W. Feller. In 1906 the mission was made a circuit and was served two years by L. J. Ehrhardt. In 1908 the circuit was again made a mission, and was served two years by Ph. Buehler. In 1910 Jerusalem with Hepton and the Island Classes became Bourbon Circuit, with G. A. Weishaar, pastor.

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In 1911 the name of the field was changed to Nappanee Circuit, with A. B. Aegerter, pastor for three years. In 1913 the first church was enlarged with a wing added to the west and a corner tower built, inclined floor put in, circular pews installed, a pulpit recess built, and a basement with furnace, all at a cost of \$3,700.00. The auditorium is 30 x 44 feet, class-room, 18 x 28 feet. The church was rededicated by J. W. Metzner, P. E., September 14, 1913. In the winter of 1914, in a revival held here, A. reported 28 conversions. His successors also had good revivals here. See list of preachers under Hepton.

JERUSALEM, ST. MARY'S CIRCUIT

This society was located about seven miles N. E. of Decatur, Indiana. This class existed as early as 1866 when Peter Wiest preached here. It was then a part of the English Huntington Mission which was served jointly with St. Mary's Circuit. He held a revival here, February, 1867, resulting in 20 conversions, and nearly as many accessions. This class was locally known as "Miller's" Class. A brick church was built by Jos. Maier and was dedicated September 1, 1867, by M. W. Steffey, P. E. Some of the early members here were: Miller's, John Swartz's, Geo. Haley's, and Brodbeck's. The society always belonged to the St. Mary's Circuit except in 1885 when it belonged to Decatur Mission. S. Hofferbert was the last pastor who served here in 1889-90. The church was sold by order of Conference.

JERUSALEM, OR BURTON, FULTON CO., INDIANA

This society is located seven miles west of Rochester, Indiana, and known as the Burton Appointment. In the early eighties Evangelical preachers preached in a schoolhouse, one mile east of the present church. Methodist people and United Brethren began about the same time. The M. E.'s began building a brick church, but being unable to finish the building the Evangelicals and United Brethren were invited to help carry through the undertaking. They agreed, by written contract, that each denomination could hold regular services in the church for an indefinite period. The proposition was accepted, and thus a Union Church was formed working quite successfully together in union revival meetings, which had to be held together. Each pastor took his turn to preach. When the revival closed each pastor stated the conditions for membership in his church. Then the persons who wished to join church walked forth and lined up with the pastor whose denomination they wished to join. This procedure at times proved embarrassing to the pastors, and required grace to keep envy out. Few union churches, however, worked as harmoniously as this one.

But in the course of time, the membership of the M. E. Church dwindled to a few, and in 1914 they sold their interest to the other two denominations, giving each equal rights to the property. In the spring of 1916 these two denominations decided to tear down the old church, and build a new one with adequate

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Sunday School accommodations. It was built of cement blocks at a cost of \$5,550.00, and \$1,000.00 was donated in labor. The church was dedicated November 12, 1916, by Bishop L. H. Seager of the Evangelical Association, and Dr. J. E. Grimes, district Supt. of the U. B. Church. This church has a seating capacity of 300. It has a double class-room, a choir loft, a basement arranged for S. S. work.

The charter-members of the Evangelical Association here were: Michael Wales and wife; Jacob Neff, wife and children; John Kennel and wife; Daniel Wildermuth and wife; Mrs. Hiatt and others. For list of pastors see Grand View. H. E. Neff went forth from this class as a minister of the Gospel.

JOHNSONVILLE, ILLINOIS

This society was located a few miles west of Cisne, Illinois, Wayne Co. In 1889 John Neff donated two lots and a house to the South Indiana Conference. The house was remodeled into a church while E. J. Nitsche was pastor at Grayville and Enterprise jointly. In 1894 this society was allowed to sell one lot and apply the proceeds on the debt of the church. The work here failed to develop, and in 1898 the church was sold for \$75.00, of which amount \$50.00 was given to Enterprise Society to repair their church, the balance flowing into the Conference Treasury.

JONESBORO, ILLINOIS

Jos. Maier took up this place in 1874 and served it with Mound City, and Cairo Mission in Southern Illinois, which was about 55 miles from headquarters. These points were in Alexandria, Pulaski, Union, and Jackson Counties. He found the people ready for the Gospel. At this time a church was bought. A country class was served with it. A Sunday School was organized in 1874. In 1875 Jonesboro was taken up as a mission and served by Maier. In February, '76, he reported that a glorious quarterly meeting was conducted here by J. Fuchs, when souls were converted to God. 1876-78, J. C. Young; '79, H. Schleucher; '80-82, C. F. Matthias; '83-84, E. J. Nitsche; '85, C. F. Matthias; '86-87, M. Speck; '88-89, C. Stier; '90, C. Kohlmeier; '91, J. Mundorf; '92, G. F. Winter. At the time of the division of the church this field went with the U. Ev. Church.

JULIETTA, MARION CO., INDIANA

Soon after the Civil War, Carl Hartman, member of the First Church of Indianapolis, bought a farm one-half mile south of Cumberland, Indiana, and moved on it. He believed this to be providential. His pastor, J. Fuchs, and members of the First Church occasionally came out and held services in his house. The Germans in the community were invited. Most of the people who heard the heart-searching sermons were members of the Zion Church of the

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Synod of the West. Fredrick Schmoe also opened his house for a preaching place. Here the first protracted meeting was held in 1867. The aforesaid Zion Church was on the verge of dissolution because of the immorality and drunkenness of several of its ministers. These people had an old log church one mile east of Julietta. At a service held in Schmoe's house, the power of God was wonderfully present while F. preached. A "tramp" preacher of this Synod was present. Seeing a sinner, his host, Ernest Schmoe, fell to the floor as though he were shot, this preacher jumped up, shouting, "Deceivers, false teachers, wolves in sheep's clothing! Oh, come, let us flee from this place." But none left except himself, cursing the speaker the while. Brother Schmoe was gloriously converted, and this preacher packed his grip and hurriedly left for parts unknown. Among the conversions of this meeting were these: Mother Hansing and Mrs. Fred Schmoe. A class was now organized with C. Hartman as leader. Charter-members were: Carl Hartman and wife, Fred Schmoe and wife, C. Miller and family, C. Meyer, Henry Fink and family, Ernest Schmoe and family, Father and Mother Ostermeire, Chr. Hansing and family, Eleanora Koester, Conrad Geisel and wife.

In 1868 the Conference took up this place and with other appointments formed Julietta Mission with Wm. Wessler as missionary. In the following winter the above named log church was secured for a meeting. The Lord was present with convincing and converting power. Opposers tried to break up the revival. On a Saturday night every window was broken to prevent the celebration of the Lord's Supper on the next Lord's Day. When the janitor arrived, he found this condition. He cleaned up the wreckage, built a good fire, and boarded up some windows. The revival increased in interest, and old people and young people were converted. Among others was C. F. Hansing. A Mr. Miller was saved on horseback while riding home. But hostile people threw stones and clubs at the church and worshippers, hailing them in derision. The church was abandoned, and the meeting transferred to a schoolhouse and private homes. The revival went on. A young woman came to a prayer-meeting, followed by an enraged father. She became penitent and cried for mercy. The father's wrath was augmented. When she arrived home he drove her out of the house, and closed the door of his home against her. The next day he found her at her brother's home where he again beat and kicked her until she was nearly dead. Later his son threatened to kill Pastor Wessler for persuading his sister to forsake the Lutheran faith. W. heard of it, and avoided him by going home another way. When the would-be assassin's plans miscarried, he met G. Pullman on the highway and beat him so severely that he had to be taken home in a wagon. But the work of the Lord went on.

Soon after the above assaults this society began building a church. Many souls were saved here. Two ministers, C. F. and C. F. W. Hansing, and two minister's wives, Mrs. Schuh and Mrs. Bruckert, came from this class. The

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names of the field to which Julietta belonged were: Cumberland, 1867-68; Sulphur Spring, '69-70; to Indianapolis Mission, 1871-74; Sulphur Spring, 1875; Julietta, 1876-83; to Indianapolis Station, 1884; Julietta, 1885-92, except the year '86; '93, to Second, Indianapolis; 1894-95, Cumberland; 1896-98, to Indianapolis Second. In 1899 the class was abandoned and its members incorporated with the Second Church, Indianapolis. In 1894 the church lot was sold and the proceeds given to the Second Church, Indianapolis.

KENDALLVILLE, INDIANA

In 1851 two Evangelical Classes started, one east and one west of Kendallville. H. Ragatz and Jos. Fisher, of Elkhart Circuit, in 1852, were the first regular missionaries here. The east, or Ackerman Class, was organized by Fisher in June, 1853, just before Conference met, consisting of Jacob Ackerman's, Stephen Eardon's, Geo. and Jacob Diegel's, and Chas. Knecht's. The west class, of Father and Mother Munk, Geo. Wahl's, Mr. and Mrs. Deuschle's, J. Kurley, Wm. Ludder's and Schlichtemeier's. In 1860 the members of these two classes united in an organization in Kendallville. There was then quite a German settlement around K. Fisher reported that the prospects were good for conversions. Prayer-meetings were held. In 1853, J. Keiper and M. W. Steffey were pastors of Elkhart Circuit, which still included this section. Keiper mentioned the fact in his diary, that a several days' meeting was held at the Miller and Hoke settlement, April 22-23, 1854. In June this section was included in DeKalb Mission.

In 1859 an Easter Sunday service was held in the vicinity of Kendallville by M. Mayer and D. Bartholomew, resulting in conversion and accessions. In 1861 Fr. Geisel, pastor, reported that a church lot was bought in Kendallville. In 1862 G. A. Hertel, the pastor, reported that "The German population in and about K. lived in sin and debauchery. Sabbath desecration and other great immoralities were encouraged by their pastors' attitude." He built the first parsonage on the church lot. He secured \$300.00 towards it from members and friends, and was able to move into it August 26, '62. The building of a brick church was under contemplation at this time. He secured \$800.00 for this project. But the church (frame) was not erected until in 1865 by J. M. Kronmiller, size 32 x 40 feet. It was dedicated by Bishop Joseph Long, September 3, 1865. Ministers who preached here up to 1872 were from DeKalb Circuit under which one will find their names and years.

In 1873 Kendallville Circuit was formed from the western part of the DeKalb Circuit, including Kendallville, Woodruff, and Trinity in LaGrange Co., and Dutch Street Church, one mile S. E. of Wolcottville, and Miller's, three miles N. W. of Avilla. This circuit was served jointly with DeKalb Circuit this year. In 1875, M. Krueger reported a four-weeks' revival, resulting in 15 conversions and 20 accessions, and a glorious quickening of the spiritual life of the church. In May, 1882, improvements were made on the church property amount-

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ing to \$250.00. Pastor J. Wales conducted a three-weeks' revival here in January, '83, in English and German, resulting in 28 accessions.

Second Church was built by Jos. Fisher in 1888. The old frame church was sold and moved across the street where it now stands as a dwelling house. The new brick church stands on the old site. Its erection cost \$4,000.00. This church had a large class-room in the front of the basement, and a furnace under the rear half. The auditorium was 36 x 56 feet, seated with opera chairs in a semi-circle. It also had a large corner tower with a good bell. Windows were of plain art-glass. It was dedicated January 13, 1889, by Bishop T. Bowman. \$1,300.00 were pledged on Dedication Day, leaving \$700.00 unprovided. Many pledges could not be redeemed. The Conference later paid \$1,000.00 to lift the financial burden. S. H. Baumgartner in 1892-93 liquidated the remaining debt of \$1,500.00. A church trial in 1892 threatened the very existence of this society, but a glorious revival in February, 1893, vindicating the church, resulted in many adult conversions and in 25 accessions. Thus the society was again placed in a prosperous way. In 1894, W. H. Mygrant, pastor, the parsonage was thoroughly remodeled by adding a new two-story front and porch. Inspirational revivals followed and greatly helped to develop the society.

The third church here is the second one thoroughly remodeled and modernized. This was done in 1913 while W. H. Freshley served as pastor. A large addition was added to the east. The whole church is 57 x 67 feet. The outside walls are covered with imitation stone, and roofed with asbestos slate. The basement contains furnace room, prayer, and S. S. Primary room, and room for social gatherings. Above is the auditorium with galleries on three sides. These are divided into class-rooms for Sunday School work. Below the galleries class-rooms with accordion doors are provided. It has a large foyer, two tower entrances, a pipe-organ, and choir room, indirect electric lighting, and fine art-glass windows. The church was dedicated November 23, '13, by Bishop S. P. Spreng. The remodelling cost \$15,000.00, including the new parsonage lot and moving of the parsonage. About \$8,000.00 was raised on Dedication Day in cash and pledges. F. during five years reported 215 accessions, and increased S. S. attendance from 125 to 455. The building committee consisted of A. Ackerman, A. W. Shafer, J. A. McDonald, M. E. Sherman, H. V. Gorrell, Geo. Adams, S. A. Eckhart, W. D. Mains, and C. S. Wert. The first Sunday School here was organized in 1881 with P. C. Isbell, superintendent. The first Y. P. A. was organized Feb. 1893. The Sunday School observed a Rally Day service in 1920; attendance, 453; offering, \$509.00.

For ministers who served here see under DeKalb from 1854-73. For ministers from 1873-1914, see Volume I. '15-18, J. H. Evans; '19-22, D. D. Spangler; '23, W. R. Kimmel.

KOCH'S SCHOOLHOUSE

This appointment was a part of Cicero Mission in 1858, located S. W. of Cicero.

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KOKOMO, INDIANA

In the summer of 1890 S. H. Baumgartner of Bunker Hill Circuit began to preach in Kokomo every alternate Sunday afternoon in an independent church near the Clover Leaf R. R. station. At this time this society contemplated uniting with a spiritual denomination. D. S. Oakes, P. E., was asked to preach to the people on a Sunday afternoon and inspect the field with a view of taking over the society with its property. But the proposition seemed impractical to him, fearing it would become a burden to the Conference. From a lack of hearty cooperation of the Bunker Hill Circuit people, the field was dropped. Later this field was entered by another denomination with good results.

Substantial Evangelical members having moved into Kokomo, about 1900, a new interest for a mission in the growing city was awakened. At the annual convention of the Conference Branch Y. P. A., held at Oakwood Park in August, 1901, the young people in Convention resolved to petition Conference to establish a mission to be supported for three years by this Conf. Branch. At the session of 1902 the petition was presented and referred to the Committee on Boundaries which recommended the establishing of a Mission in the eastern part of Kokomo, a recommendation which the Conference endorsed. See Conf. Journal 1902, page 34. A. S. Fisher, who was deeply interested in his home city and people, was appointed first missionary. The charge was accepted with some reluctance and with a realization of the magnitude of the task. After a four-week's search he found a house in which to live. An unoccupied laundry building, 18 x 120, was secured for a Mission Hall. The location was good. Soon the place was ready for work and the hall was dedicated July 27, '02, by J. O. Mosier, Conference Branch Y. P. A. president. Besides the missionary's family there were a few other families of the Evangelical Association here, and were available to render assistance, principally Rev. A. J. Troyer, and John N. Loop who was a member of a sister church.

On June 1st the first Sunday School session was held with 32 present. J. N. Loop was appointed temporary superintendent; Maud Troyer, secretary and organist, and A. J. Troyer, treasurer. The missionary, superintendent, treasurer, and Minta Fisher were the first teachers. The average attendance for the year was 30. Regular preaching services also began in June, and weekly prayer-meetings were conducted by Rev. Troyer, the class-leader. The attendance was at first small. The first revival was begun November 12th. G. B. Kimmel of Grace Mission, Indianapolis, ably assisted one week. While there were not many conversions, an interest in the mission was created among the people. A society was organized March 29, 1903, consisting of A. S. and Elizabeth Fisher, and daughters, Minta and Fern; A. J. Troyer and daughter, Maud; Caroline Stutsman; Rev. C. D. and Luella Rarey. This was truly a "day of small things", but dear to the Y. P. A. of the Conference.

The second year of this mission was yet more trying. But this little band

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felt it had the prayers and support of the young people, though it was keenly conscious that more visible results were expected. The small working force in the Sunday School, and the lack of public confidence in the mission were the chief difficulties. Too many looked upon the enterprise as a "Rescue Mission" and wished it would fail. During this year a local Y. P. A. was organized with Minnie Schrock, first president. This helped to maintain interest. The third year the membership increased slightly. The need of a church was agitated. On May 4, '04, a Ladies' Aid Society was organized with 21 members, Mrs. A. R. Stockton, first president. With enthusiasm they began to raise money for a church. On October 20, '04, Jacob Schrock, Sol. Fisher, and A. S. Fisher were elected a board of trustees. In March, 1904, an option was obtained on a property on the S. E. corner of Taylor and Purdum Streets. Conference approved this purchase and urged vigorous efforts to build a church. This property cost \$1,200.00. The house on it was sold for \$300.00. A building committee was appointed, viz.: A. R. Stockton, J. N. Schrock, S. Fisher, A. J. Troyer, J. N. Loop, Wm. Smelser, and A. S. Fisher. The breaking of ground began June 23, '05. Pledges from members and friends were obtained to about one-half of the amount needed. The cornerstone was laid July 22nd by F. F. McClure, substituting for C. F. Hansing. The church was dedicated November 19, '05, by Bishop T. Bowman as First Church. Total cost including lot was \$4,225.00, of which \$2,048.00 had been previously raised. The Conference Branch Y. P. A. paid \$300.00. Pledges on dedication day amounted to \$1,882.00.

In 1906-07, J. J. Wise was missionary. He had a good revival, and as Fisher said: "The little craft now seemed to be over the riffles, and was moving in a more favorable current." 1908-12, M. L. Scheidler was pastor. The basement was fitted out for additional S. S. work at a cost of \$200.00. On April 23, '11, this society took up a mission-field in South Kokomo as a result of a revival held here in March. A society was organized with 30 members, but was dropped by his successor, by reason of lack of community support. Its members were incorporated with the First Church.

Through the generous bequest and gifts of Sol. Fisher and wife, Matthew Anacker and wife, J. Schrock and wife, members of the society, a parsonage property was bought. The Ladies' Aid Society also gave hearty assistance. In 1912-15, B. G. Smith served the field. On April 1, '15, the society had 110 members. In 1914 Taylor Street, on which the church faced to the north, was paved, entailing a heavy expense. The choir loft was enlarged, and improvements in the basement were made. New steps were made to the front entrance. In 1916 W. S. Mills served; 1917, B. Schuermeier. The church was repainted inside and outside. 1918-19, A. B. Haist; 1920-22, I. G. Roederer. In 1921 a basement was constructed under the entire church, containing a social room and kitchen. A new furnace, electric fixtures throughout the church, and outside entrance to basement were the additional improvements made, all at a cost of

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\$2,700.00 Prof. J. S. Stamm of the Ev. Theo. Seminary dedicated the basement Sunday afternoon, July 10, '21. 1923 Elmer Smith was pastor.

LAFAYETTE, INDIANA

Lafayette and vicinity was taken up as a mission in 1859 with Geo. Kloefer, missionary. In January, 1860, he found four members here that had belonged to the Evangelical Association in Pennsylvania. These lived north and south of the city where nearly everybody was English. Two meetings were held south of the city at Bro. Witter's home where eight professed salvation, and were organized into a class. The second one was held over New-year's Day, and was one of great demonstration. This filled the people here with astonishment. The north appointment was $3\frac{1}{2}$ miles from Lafayette at G. Eichholz's home. Another appointment was in the city where "Satan had a stronghold among the Germans who loved their whiskey and lagerbeer". In 1860 Conference ordered, if deemed practical by the P. E. of the district, to add the western part of Fulton Circuit to Lafayette appointments and to supply them with a pastor for whose salary the Missionary Society made an appropriation. The record does not show that this was done. In 1861 Lafayette Mission was served jointly with Fulton Circuit by D. Bartholomew, Geo. Kloefer and P. Roth. In 1862 Lafayette and vicinity, Covington, Ind., county seat of Fountain Co., and Danville, Ill., became Wabash Mission, and was left to be supplied. In 1863 Ph. Schwartz was missionary. In '64 it was added to Medaryville Mission and served by Bartholomew. In 1865 it was detached from Medaryville Mission and was served alone by D. S. Oakes; 1866-67, E. L. Kiplinger. In 1868 the mission was divided into Danville Mission (see Danville) and Spring Grove Mission (see Spring Grove).

LAKE BRUCE, INDIANA

The legal name of this society is Pleasant Hill. For a long time it was known as Greenland. It obtained this last name when Peter Overmeyer, then a Baptist, crossing the sand ridge on which Pleasant Hill Church stands, would sing, "From Greenland's Icy Mountain", on his way to worship. This society also for many years was known as Bruce Lake, named after the R. R. town, five miles east of this place. But when the town of Lake Bruce was laid out near the church on the east shore of Lake Bruce, the circuit's name was changed to the present one.

In 1852 J. Keiper took up this appointment in a log schoolhouse, two miles east of the church. K. and H. Strickler, his colleague, and S. Dickover, P. E., held a revival meeting here in March, 1853. Opposition was great, and the first efforts seemed fruitless. K. thought best to quit, but the others believed they should continue. The roads were so bad that wagons mired in coming to meetings. "But victory came", says John Stamm who is still living here. About

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20-22 people of various social standing were happily converted and united with the Evangelical Association. Among them was a "fiddler" who a few days previous had a dance in his own house to show his hatred for the meeting. He played the dance music. First all went satisfactorily, but suddenly he was seized with great and painful conviction. He yielded and was converted. Then he consigned his "fiddle" to the fire, lest it should tempt him to do evil with it. He became a regular attendant at divine worship. A few months before, there was a single member here, but now a class was organized of the following persons: John and James Stamm; Daniel Bruce and his mother Sarah; Crossgrove and wife; Jacob Overmeyer and wife; Henry Evans and wife; Valentine Kolp, wife and son John; Julius Deibert; David Overmeyer; and Jacob Huff and wife. Crossgrove was the first class-leader.

Rev. Jacob Keiper said that during this meeting an elderly man, (Bruce) deeply under conviction and distressingly penitent, came forward to the altar, crying pitifully to God for mercy. His distress grew to the point of utter helplessness. Then he called upon the friends about him, saying, "O boys, come and help. I am in an awful snap". The Lord delivered him.

Pastors

From 1852 to 1866, see under Akron, Barnheisel Class; 1867 it was a part of Pulaki Circuit, served by J. Keiper; 1868 to 1880 to Fulton Circuit, (see under Akron). 1881 it was added to Twin Lake Circuit where it remained until 1895, (see under Culver). In 1896 Twin Lake Circuit was divided and this class with River Bank and Lucerne became Bruce Lake Circuit, served by J. Wales. In 1897 R. Rainey was pastor, but he died this year. In '98 E. E. Meyers was appointed here. '99 this society was added to Royal Centre with W. E. Snyder, pastor, and E. Werner, assistant; 1900, J. Wales, and E. Werner. (The name Bruce Lake was restored this year.) In 1901 the field name was changed to Tippecanoe and assigned to C. D. Ringgenberg. In 1902 Jacob Bohyer was the pastor; 1903, D. A. Kaley; 1904-05, A. E. Weyrick; '06-08, L. E. Smith with the field name changed the second year to Leiters Ford, and the third year to Lake Bruce; 1909-11, I. Steele; '12-14, C. W. Schlemmer; '15-17, R. L. Handschu; '18-19, L. A. Dewitt; 1920, C. L. Davis; '21-22, A. W. Feller; '23, J. M. Kistler.

The first church was built in 1880 and dedicated January, 1881, by B. F. Meyer of South Bend, Indiana. The building committee was Joseph and Daniel Bruce, and John Stamm. In 1892 when D. D. Spangler was pastor, two lots were bought in Kewanna, Indiana, for a parsonage. Part of the lumber was furnished and was on the ground. But from lack of unity, the parsonage was not built. In 1898 by order of Conference, the two lots were deeded to the trustees of the Pleasant Hill Class in lieu of the \$200.00 assumed by them, thus releasing Conference from further obligations. In 1908 a parsonage was built in Lake Bruce. Many blessed revivals were held here. This society has maintained a good Sunday School for many years.

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LAKE CREEK, ILLINOIS

This class was near Marion, Williams Co., Illinois. It was taken up in 1875 by J. Mode, and by Conference in September, as Lake Creek Mission. A frame church was built and dedicated by Carl Stockhowe, June 27, 1880, as Emanuel Church, H. L. Fisher, P. E., shortly before he died. In 1888 the appointment was dropped. Another denomination tore down the church and used the lumber for building a church, and another took the furniture, leaving us nothing but the bare lot, which S. H. Baumgartner, P. E., sold in 1909 for \$100.00, and placed the proceeds in the Conference Treasury.

LANCASTER (EMMANUEL), ILLINOIS

This class started in a schoolhouse about three miles north of Lancaster, Illinois, where some of the Lancaster society members lived. In 1880 a small frame church was built by M. F. Finkbeiner who had previously organized a class known as Starkman Class. A revival of three weeks resulted in 10 conversions. A brother, H. G., who had resisted the prayers of pious parents for 40 years, was deeply convicted of sin one evening, and began seeking the Lord. After struggling until 2 a. m. he was saved. Another man under deep conviction went out to his wagon to escape, but there got into such trouble that he began to pray audibly. On reaching home he was so sinsick that he became helpless and had to be carried into the house. The friend not understanding the case, rubbed him vainly with camphor. But God only could help him by pardoning his sins, and giving him peace. In 1904 the class was abandoned, the Conference ordering the church to be sold which was done in 1905. The proceeds were given to Lancaster Society, and also its few remaining members were added to the society in Lancaster.

LANCASTER, LITTLE WABASH CLASS

About 1851 Nicholas Barnhardt's and Guyot's, members of the Evangelical Association in Wabash Co., Illinois, moved into Shelby Precinct, Edwards Co., about seven miles west of West Salem, Illinois. Soon thereafter P. Burgener of Olney visited them, and took up this place as a regular appointment, and a society was organized of the aforementioned families. N. Barnhardt was elected class-leader. For some years services were held in his house. Services were exclusively in the German language. This was the beginning of the religious work of our denomination in Edwards Co. It belonged to Mt. Carmel charge up to 1855 when it became a part of Olney Mission, but in 1857 it was again with Mt. Carmel. In 1868 it became a part of West Salem Circuit, and was served by its pastors until 1915, when it became a part of Lancaster, and Enterprise, from which it was again separated in 1916. For pastors see under these above named fields.

In the spring of 1879 C. Wessling was pastor. At a specially called meeting it was decided to erect a church on F. Gaedecke's farm. Immediately subscrip-

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tions were secured. The building contract was let to Henry Busefink of West Salem; for a frame church 26 x 40 feet. The consideration was \$700.00. The church was dedicated as Zion Church by H. L. Fisher, P. E., November 23, 1879. The winter previous meetings were held in an inadequate and extremely cold house. After the dedication of the church, a revival was held resulting in 30 conversions and 26 accessions. The contributors to the building of this church now said, "We have been richly rewarded for our sacrifices in the building of this church." A new building is now (1923) under contemplation. Pledges for this purpose have been secured. H. Hasewinkel is the pastor here now.

LANCASTER, ZION, WABASH CO., ILLINOIS

Rev. C. Augenstein of Mt. Carmel Circuit began preaching here in 1842, in a place called "Timber Settlement", two miles north of Allendale, Illinois, and also organized a class. The place was abandoned and preaching began in and about Lancaster. Many Pennsylvanians moved here. The first members were: M. Barnhart, J. Fornhoff, M. Marx, G. S. Schaum, and others. Services were held in private homes. For a long time Lancaster had a Union Church in which all the denominations represented could worship. The exact time when our preachers began to preach in Lancaster is not known, but in 1860 J. Hoffman from Mt. Carmel held a revival here, resulting in 11 conversions, and great quickening of the spiritual life of the believers. This indicates that a class was already in existence. Hoffman served two years. In 1865 a frame church with a low tower was built, costing \$2,000.00, of which \$600.00 was needed on the day of dedication, which took place October 28, by either C. Glaus, or M. Hoehn, P. E. One singular thing about the building of this church was the fact that men who were not members of the society initiated the building of it. The members then gave assistance. Dedication of the church was a glorious occasion, for the people also dedicated their lives to God, and a number of souls were converted. In a meeting on Monday the people made up a purse for their new pastor to buy a horse. In 1868 Lancaster was detached from Mt. Carmel and attached to West Salem. On Mar. 3, '69, Hoffman reported a glorious revival with 16 conversions. In 1880 this place, with Starkman and Dutch Flat Classes, became Lancaster Circuit, F. Finkbeiner, pastor; 1881-82, W. L. Luehring; '83, C. Wessling; '84-85, M. F. Finkbeiner again; '86-87, N. J. Platz; '88, W. L. Luehring again; '89-90, J. H. Schnitz; '92-93, J. Mundorf; '94-95, P. L. Browns; '96, served jointly with West Salem by H. Gocker and B. E. Koenig; '97-98, J. H. Rilling; '99-00, J. H. Schnitz; '01-03, Chas. McConnehey; '04, C. P. Mass; '05, F. Hartman. In 1906 this mission was discontinued and added to West Salem, and served by H. Gocker. In 1907-10, it was again a mission and served by Fr. Reutepoehler; '11, R. Wise; '12-13, G. F. Winter; '14-16, now called Lancaster and Enterprise charge, served by F. W. Launer; '16-17, C. Harms; '18-19, J. E. McCoy; '20-23, H. E. Hasewinkel.

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In 1882 W. L. Luehring succeeded in buying a parsonage. Fr. Reutenpoehler had a kitchen built to it, and C. Harms rebuilt the barn. Hasewinkel added two porches, and repainted it. Worship in the German language was discontinued under P. L. Browns' pastorate. The society is making slow progress.

LANDES APPOINTMENT

This appointment was between Mississinnawa and Greenville, Ohio. It dates from the year 1856. The members here were: Jacob Landes and family, J. Young's, Sam. Riegel's, and W. Miller's.

LAPORTE, INDIANA

In September, 1876, Laporte Mission was established. J. M. Gomer was the first missionary. An effort had been made 25 years previous by Jos. Fisher who preached here once. But from lack of funds and adverse conditions, the effort ceased. In 1872 a converted family here urged J. Berger of South Bend to come and preach. He did so occasionally on a week-day evening. Also M. Krueger, P. E., and others in going through here stopped to preach. There were some conversions. In September, 1876, a good brick church and lot were offered to our people by General J. Orr for about half price. It stood on the corner of Indiana Ave. and Harrison St. This seemed providential. The Conference bought the property for \$4,000.00 and made repairs costing \$34.18. \$1,027.50 was secured in pledges previous to Conference session. Gomer was authorized to collect funds for it in the Conference bounds. The society had now 10 members. The church was dedicated October 8, '76, by Bishop J. J. Escher, as the Centennial Church of the Ev. Association. M. W. Steffey, P. E., was present. On October 15, '76, a Sunday School was organized with 14 children and adults, and soon grew to 50. Not much collecting of money was done this year due to hard times. But in the spring and summer of 1877, up to September, he had collected \$3,000.00 in cash and pledges. Eight promising adults joined church as a result of a revival held in the spring. Membership now was 20.

In September 1877 Gomer was returned and finished collecting, bringing the total up to \$3,807.24. The work progressed. There were this year nine conversions and accessions. Net gain, seven. Attendance at Sunday School, 60-90. The work among the Germans was difficult. There was paid on debt \$3,168.50, leaving a balance of \$1,173.50. In 1878-80 J. Hoffman was the missionary. He had some conversions and accessions. In 1880 five persons were converted in prayer-meetings. Anyone desiring salvation was brought to such meetings, which then would be held almost every night until such was saved. In 1881-83 Geo. Schmoll served this place; '84, Aug. Iwan; '85, left to be supplied; '86, served with Wanatah Circuit. The services were too exclusively German for growth and prosperity. The church was sold and the proceeds flowed into the Conference treasury.

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LARWILL, INDIANA

This place was taken up in 1879. There were eight to ten members here. J. Bruckert served three years. At first opposition was great, and conditions disheartening, but they were gradually overcome. Some months previous to Oct., 1882, the class bought an old two-story schoolhouse, 28 x 40 feet, for \$550.00, and spent \$400.00 for improvement. It was the most desirable location in town. It was seated with chairs and was dedicated October 1, '82, by D. S. Oakes, P. E. August Geist was now pastor. The membership was 21. In 1883 W. H. Brightmire was pastor. He reported 14 saved and 18 accessions. In 1884 J. Wales; 1885, W. H. Brightmire again; '86-87, G. B. Holdman; '88, J. F. Bockman; '89-90, F. E. Zechiel; '91-92, S. H. Pontius; '93, S. Beverly. About 1894 the property was sold.

LAUDEMAN CLASS

This class was about three miles S. W. of Bremen. The class was taken up about 1852 when Jos. Fisher preached here. Its name was Emmanuel. For more history see Bremen.

LAWRENCEVILLE, ILLINOIS

This appointment was near Lawrenceville, Illinois. C. Augenstein preached here in 1842. Concerning it he reported, September 5, "The people in Lawrence Co., Illinois, are earnestly working out their salvation". On August 29th he began a camp-meeting on Ph. Dundore's farm. Thirteen tents were put up. A. was assisted by brother Schreffler, a local preacher. The meeting resulted in conversions and 12 accessions. The meeting was closed with the Lord's Supper, when the people were overcome with great emotion. It was reported "The conduct of sinners was better than that of false preachers". Bishop J. Seybert also visited this place in September, '42. On August 30, 1848, another camp-meeting was held here by A. B. Schafer, P. E., A. Nicolai, and G. G. Platz, resulting in six conversions and some accessions. March 8-9, '49, a successful meeting was held in Felix Wampler's home. On October 20-21, '49, A. Nicolai and S. Dickover of Mt. Carmel, Illinois, held a meeting at Dundore's and one in Crawford Co., at the home of J. Tohill, both with success. In 1850 this section of Illinois was added to Marshall Circuit with J. Ragatz, pastor, and Geo. Blank, P. E. Up to 1844 it belonged to the Ohio Conference, but now to the Illinois Conference, until 1852 when it became a part of the Indiana Conference. Time of its abandonment is not found.

LEININGER, HUNTINGTON CO., INDIANA

This society was founded in the fifties and continued to about 1895. The location is about five to six miles north of Huntington, Indiana. It was for a long time headquarters of Huntington Mission. Here was the parsonage, which

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was, by order of Conference in 1884, wrecked and moved to Huntington. Many splendid meetings were held in the Leininger Church in pioneer days. But finally the place had to be abandoned from lack of unanimity among the members. A turkey straying from its owner's premises unto a neighbor's farm was the initial occasion of trouble which led to the disintegration of the society.

LEITER'S FORD, INDIANA

The members of this society lived on both sides of the Tippecanoe River near and around the town of Leiter's Ford. In the winter of 1852-53, J. Keiper and H. Strickler, pastors, of Miami Circuit, held a "Big Meeting" in C. Schoch's home, west of this town. A great awakening resulted among the representative families, and 15 joined the Ev. Association. A society was organized consisting of: Henry Guinther and wife; Samuel, Jacob and Michael Schadel and their wives; C. Schoch and wife; and Peter Ettinger, whose home was dedicated January 1, 1853, for religious services. He lived on the north side of the river. The Methodist Church people and our members here then built a Union Church in Leiter's Ford. But the M. E. services, being English, soon absorbed the few Germans in this community and we had to abandon the field. In August, 1855, a splendid camp-meeting was held here in charge of S. Dickover, P. E. Other ministers present were: L. Scheuerman, A. Nicolai, M. W. Steffey, J. Keiper, J. Ruckstuhl, J. Fuchs, J. M. Kronmiller, P. C., and P. Goetz.

LIBERTY, OHIO

This was a part of the Miami Circuit in Ohio in 1856. J. Keiper was pastor. He preached in a United Brethren Church. Bro. Peter Walmbold lived here.

LIBERTY MILLS, INDIANA

There was a class near here, but the exact location is not known. D. J. Pontius reported that there was a church here in 1889, probably of another denomination.

LIGHTSVILLE, DARKE CO., OHIO

In 1851 J. Keiper started to preach here when on East Germantown Circuit. The society was located in Allen Twp., Darke Co., Ohio, 2½ miles west of Rossville, about midway between Ft. Recovery and Greenville. It first belonged to Miami Circuit in Ohio, then to Greenville Circuit, and later to Mississinnawa Charge. It was also called Jefferson Class. Early in 1852 a class was organized here, just prior to the organization of the Indiana Conference. This class remained a part of the Ohio Conference and was served in 1853 by J. G. Wolpert, and Ph. Schwartz. They held a successful meeting here, after which steps were taken to build a church on Dan. Riegel's farm, which was dedicated October, 1854, by A. B. Schafer, P. E. In 1854 Ph. Porr was pastor and reported these members to Conference: David and Mary Juddy; Jacob and Lucy Ben-

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der; John and Rebecca Young; Wm. and Elizabeth Miller; Caroline Hittle; Mrs. Sarah, Samuel and Sarah, Jr., Riegel; Jacob Landes; Kath., Walter, and Rebecca Hollinger; Chr. Dientz.

When H. H. Reinoehl was pastor in 1897, while he was holding a revival here, a set of lawless young men attended who delighted in disturbing religious meetings. They had been threatened repeatedly in previous meetings that the law would be called into service. The nonfulfillment of this threat only made them bolder. One night in R's revival, their conduct was extremely rude. R. rebuked them mildly. The next night five or six returned, and on entering, while R. was preaching, they boisterously threw themselves into benches and began spitting tobacco juice into the aisle. R. then weighed 180 lbs. He stopped preaching, rolled up his sleeves, walked back to them, and said, "I understand you have often been threatened with prosecution, I will not do this, I have enough law in my muscles to thrash you from first to last if you do not behave." They were much dismayed by this move. The next day this set met one of R.'s members and asked him if he thought this preacher would fight. He replied, "If you know what is good for you, you will let him alone, for he is an old soldier that has smelled powder." R. had no further trouble with them. But the work of the Lord did not prosper and soon thereafter the organization ceased.

LINN GROVE, VERA CRUZ AND SALEM

B. Uphaus was the pioneer minister who began preaching in this locality in 1858. Chr. Glaus organized a class here in 1859. Preaching was in German and mostly in the Baptist Church, one-half mile N. W. of Linn Grove, Indiana. Progress was slow at first. Only a few members lived here, namely Emmanuel Niederhauser and wife, Chr. Lehman and wife, John Schaup and wife, John Nusbaum and wife, and Mr. Ensley and wife. In the winter of about 1868, John Fuchs, pastor, held a revival in the Baptist Church which resulted in conversions and accessions, among whom was Dr. C. C. Baumgartner and his wife, who now joined the Ev. Association. They were previously Mennonites. He later became a prominent minister in the Indiana Conference and contributor to the church papers.

First Church

In 1870 Geo. A. Hertel, pastor, the first church, 36 x 50 feet, was built in town with a front tower and bell. It was dedicated September 10, 1870, by Bishop J. J. Esher. \$700.00 was raised to cover the indebtedness. This year there were 29 conversions and 22 accessions. (Permit the historian this remark: This church is precious to his memory for in it, after eight nights of seeking at its sacred altar, he found peace to his soul, January 30, 1881.) Many souls were born into the kingdom of God in this church, and great were the victories achieved. One Conference session, 1877, was held in this church.

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Second Church

The present church was built in 1911, D. R. Heil, pastor, He did much hard work in its construction. Some initiatory steps towards its erection had, however, been taken the previous year by J. Rees, who had secured many major pledges. This is a brick structure with a corner tower for main entrance to auditorium and a side entrance to S. S. auditorium and class-rooms. It has a basement under the whole church for furnace and social rooms. The main auditorium is seated with circular pews, and has beautiful stained glass windows, and electric lights. To the rear of the pulpit is the choir loft. It was dedicated May 5, 1912, by Editor G. Heinmiller. In February, 1914, Heil had a glorious revival closing with 30 conversions and 25 accessions. In April, 1914, the annual Conference session was held in this church, Bishop S. P. Spreng, chairman. Noon and evening meals were served in the basement of the church. This was a very spiritual conference.

The first parsonage was located in Vera Cruz, Indiana, about 1857. It underwent several remodellings. In about 1899 it was sold and another one was bought in Linn Grove. Prior to the first parsonage, the ministers lived in the country about one mile west of Vera Cruz. An avowed reason for this was that the minister's family should set a good example to the laity in going to church under varied weather conditions. But better judgment prevailed and the parsonage was established in town.

This field originally belonged to St. Mary's Circuit, but in 1854, the appointments in Newville, or Vera Cruz, Salem or Gottschalk, were detached from this circuit, and with Zion, or Haley's appointments in Jay Co., constituted a new field called Newville Circuit. In 1891 this field was renamed Vera Cruz after the name of the Post Office, and when the parsonage was changed to Linn Grove, it was named after the post-office here in the town of Beuna Vista, viz, Linn Grove Circuit. For the years 1850-51, Newville and Salem belonged to the Illinois Conference. In June, 1852, it became a part of the Indiana Conference just organized. A. Nicolai and Fr. Scheuerman were the pastors. In October J. Fuchs of Salem Class was added. In 1853 A. Nicolai and J. Fuchs had charge. In 1854 Newville Mission was formed and was served by J. Fuchs. In '55 the mission was made a circuit and was served by Fr. Wiethaup for two years. For the remaining pastors see Volume I. In 1916-18, B. G. Smith served; '19, E. H. Haley; '20, F. D. Stemen; '21-23, F. W. Launer. The field belonged to St. Joseph District from 1852-55; to Whitewater, '56-63; to St. Joseph, '64-68; to Indianapolis, '69-70; Ft. Wayne, '71-86; to Indianapolis, '87-90; to Ft. Wayne, '91-96; to Indianapolis, '97-98; to Ft. Wayne, '99-23.

Vera Cruz and Salem Jointly.

The history of these two societies are so interwoven that they are sketched together. At the Illinois Conference in June, 1850, Peter Goetz and B. Uphaus were sent to St. Mary's Circuit, including Newville and Meyers, two miles west

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of Salem. The circuit then covered seven counties in Indiana, viz: Wells, Adams, Jay, Allen, DeKalb, Noble, and LaGrange; and five in Ohio, namely: Williams, Defiance, Paulding, Van Wert, and Mercer. On February 27, '50, P. Goetz reported a quarterly meeting that was held Feb. 16-28 at the home of Mrs. Flora, a widow in Wells Co., Indiana. In 1851 B. Uphaus and P. Burgener were pastors. Sometime during the year Uphaus preached on a Sunday morning in the home of a Mr. Sauer who then owned the farm on which the Salem Church now stands. He later gave a church lot and burial-ground. When Uphaus arrived, Mr. Sauer said, "I cannot allow you to preach any more in my house because of opposition of neighbors." After preaching, U. asked, "Is there anyone here willing to open his home for preaching?" Father Kreps, who lived one-half mile N. E. from Salem Church, said, "You may preach in my house". This invitation was gladly accepted. Here then was the cradle of the work of the Ev. Association in this section of Wells and Adams counties. From a report of P. Burgener, April, 1852, he and S. Dickover and others, held a "Big Meeting" in the "Lindsey Schoolhouse", one-half mile south of the Salem Church, at which time a number of penitents knelt and prayed for salvation, and found peace, and joined church. Among the joiners was John Fuchs, a converted man just from Germany. In 1852 he obtained license to preach at a quarterly conference held at Fuhrman's Class, seven miles N. W. of Decatur.

In February, 1853, A. Nicolai and L. Scheuerman, pastors of St. Mary's Circuit, held a protracted meeting in the Gottschalk settlement, lasting eight days, resulting in eight conversions and nine accessions. In 1853 Nicolai and Fuchs had considerable success in Salem vicinity and also in Newville where the meeting was held, in the home of Emmanuel Niederhauser. N.'s diary shows that as he read the Word of God audibly to a public assembly, Niederhauser declared that the French Bible did not read as Nicolai's Bible did. But by making comparison he was surprised to find that his harmonized exactly with N.'s. This deeply affected him and led him to repentance and salvation. The first class organized in Newville was in 1853, by S. Dickover, P. E., and Nicolai. The members were: Emmanuel and Mary Niederhauser; Wm. and Anna Mertz; Ulrich and Christian Mosiman; Jacob and John Sutter; Samuel and Verena Baumgartner; Jacob and Elizabeth Gottschalk; Fr. Mosiman; Luisa, John and Magdalena Merilat; Jacob and Elizabeth Mosiman; John and Kath. Gentis; Chr. and Marg. Kober; Michael and Maria Miller; Anna Barbara, Sarah, and Elizabeth Moser.

On June 30, 1854, S. Dickover reported that at a revival held in Niederhauser's home, "there was such a divine power present in this meeting that the ministers present could not remain on their feet, and the noise of the meeting could be heard at quite a distance. At the same time there was a dance held near by in the hotel. The dance suddenly 'broke up'. The participants, as in fright, rushed out of the dance-hall, and came to the religious meeting, to learn

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the meaning of this strange noise and shouting." This village was then desperately wicked. J. Fuchs said of this meeting: "There were so many seekers that they could not be counted, as there was no room to keep them apart from the rest. Some found the pardon of their sins." In a personal letter to the historian in 1914, he said, "This protracted meeting in the field continued for six months, resulting in 113 conversions. Some were converted while in the harvest fields. Many of them were Mennonites." Bishop J. Seybert was with Fuchs, November 3-7, at a quarterly meeting at Gottschalk's Class, preaching six times. S. Dickover was also present. He mentions the names of the following converts in particular: Father Mosiman, S. Baumgartner, Peter Lehman, Emmanuel Niederhauser, and father Ellenberger. He said, "One evening there were 28 seekers, 17 found pardon, 18 united with the church, many were still seeking. There were 300 German families in this section of Wells and Adams Counties. Some were so afraid of Fuchs, that when he called at their homes, they would run out and leave him alone in the house, fearing that he would pervert them from the faith. There arose great opposition to the spiritual work of the Ev. Association. Great confusion among the churches generally prevailed, and as C. C. Baumgartner put it, "Some were teaching this, and others that, but all tenaciously holding to their particular creeds, and forms of worship, more than to vital godliness and experimental religion. There was a religious war raging between the various sects." Some converted sons and daughters were compelled to leave home for conscience's sake and others for being persecuted and bemeaned.

In 1854 preaching began in the French Township Election Schoolhouse which then stood on the N. E. corner of Samuel Baumgartner's farm. In 1855 this east country class had regular weekly services, alternating week-day evenings and Sunday afternoons. Sometimes preaching was held in barns to better accommodate the crowds. The ungodly, also, would gather at such times, primarily to disturb the meetings. There never was a church built by this class. It was discontinued about 1884, and was merged with the Vera Cruz Class. In 1872 J. K. Troyer reported 38 conversions and 25 accessions at Vera Cruz.

The church at Newville was built under Wiethaup's administration in 1856 and was dedicated November 9th, by Bishop J. Seybert. About 1877 a tower was added with a bell, and the interior was re-arranged. Many blessed revivals were held in this church. Here the historian attended Sunday School and church services. For many years this class was the leading society on the field. But through death of the old members and the removal of the younger people, this class gradually decreased in numbers, and was discontinued in 1918, at which time the church was sold.

Salem Society was organized into a separate class about 1854. In 1855 this society built a small frame church which was dedicated by Bishop J. Seybert in September, 1855. Fr. Wiethaup was the pastor. Many glorious revivals were

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held here. The second church was built on the same site under E. R. Troyer, and was dedicated September, 1877, by Bishop J. J. Esher. This church was completely remodeled under J. H. Rilling's labors, and rededicated February 16, 1902, by Bishop T. Bowman. In 1913 the church was raised several feet, and a furnace installed. D. R. Heil was pastor. In the second church Geo. Roederer closed on January 2, '80, a six-week's revival with 44 conversions. He had no seekers until the 5th Sunday night. This meeting was followed by one at Linn Grove, where many were saved, among them the historian. The third meeting was held in Vera Cruz where also some were saved. In all about 100 were converted and about 80 joined with the church this year. Many blessed experiences linger in the memory of S. H. B. that occurred on this field. This is still one of the best country charges in the Conference.

LOGANSFORT, INDIANA

This city was occasionally visited by J. Keiper in 1853. He found lodging with David Klapp. He preached here on September 25, '53, to a small German audience, but no definite steps were taken to preach regularly in this city until 1873, when Wm. Koenig of Bunker Hill Circuit started to hold services in the Eighth Street Schoolhouse for German families who already had in part espoused the faith and practice of the Evangelical Association. In 1874 an organization was effected, composed of Gottlieb Schafer and wife, John Kies and wife, Fred Market, Dan. Rumbold, Chas. Felker, Wm. Kies, J. Jacobus and Herman Bettischer and his wife. There was a Sunday School here before a church was organized. In 1875 Logansport, Ford's Crossing, Common Centre, and White County Ridge Class constituted Logansport Mission with Wm. Koenig as pastor. In 1876 the mission was merged with Fulton Circuit, and was served by Wm. Wildermuth and a supply. 1877-78, August Iwan had charge. He undertook a public discussion with a Lutheran minister on church doctrines, etc., hoping to defeat him, and gain favor with his flock and the Ev. Association. But this did more harm than good. Services here were held in a schoolhouse and in the court-house. On January 1, 1878, a church-lot was bought on corner Brown and Wheatland Streets. A small frame church was built, and was dedicated December 15, '78, by Bishop R. Yeakel. The cost of church and lot was \$1,625.00.

In 1879 M. Hoehn was pastor. He says in his autobiography, that his income here was very meager, and that their table expenses for seven members was 8c a day, or \$30 a year. They were not in debt one cent at any time during the year. In '80, C. Tramer was preacher; '81-82, J. C. Schuh. In his second year Logansport Mission was re-established. The German services gave way to English. In 1883 H. Arlen served; '84, J. H. Schnitz. He soon resigned and D. J. Pontius filled the year; 1885-86, H. E. Overmeyer; '87, D. D. Speicher. He had a gracious awakening, resulting in 20 conversions and 27 accessions.

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In 1888-89, G. B. Holdeman was pastor. He died just after Conference '89, before he could return. This was a hard stroke for the society. The charge was supplied by ————. In 1890-93, Jos. Fisher served the charge. He added a corner tower with a bell and a class-room to the south, placed new windows and repainted the church at a cost of \$800.00. D. S. Oakes rededicated the church. The Conference, on request, granted the society the right to sell the rear end of the lot, and to apply the proceeds on the church debt. In '96 when W. E. Snyder was pastor, the church again underwent remodelling at a cost of \$1,039.00, and was reopened by Bishop S. C. Breyfogel. Business men contributed freely. The membership then was 60. For pastors from '94 to 1915, see Volume I. In '15-16, J. W. Carter served the charge; '18-23, F. C. Wacknitz.

The flood of March, 1913, did great damage, entailing great loss to the struggling society. New pews, pulpit and organ had to be replaced, causing an expense of \$400.00, which friends of the Conference donated. On March 8, 1916, this society unanimously decided to relocate their church. The Conference in 1917 granted the society this right. On March 13 the Conference Committee on Location and Erection of Mission Churches met here and decided to relocate on the corner of Third and Columbia Streets. The local trustees took an option on said property for \$2,300.00. On April 16th the sale was consummated. A Sunday School auditorium, with 14 class-rooms, and basement was built and dedicated as the First Evangelical Church of Logansport, Indiana, May 20, 1917, by Editor Chr. Staebler. The moving of the old church to this site was attempted, but the building collapsed enroute, and had to be torn down. The lumber in it was utilized in the new brick structure. The cost of the church was \$12,000.00. including the lot and a five roomed cottage on it which serves as a parsonage. At the dedication a considerable sum remained uncovered by pledgers. In 1918 the Conference ordered that one-half of the proceeds of the Mission Building Fund during the years, 1918-23, be paid on the indebtedness. Under the pastorate of Wachnitz this society enjoyed a steady increase in Sunday School attendance, and the church membership grew to 101. The Y. P. A. was first organized April, 1892.

LOUISVILLE, KY., ZION

The history of this society began with a Sunday School organization in 1864. At this time the Conference located a mission in Louisville, but left it unsupplied for one year, likely from lack of ministers. In 1865 the Conference sent Melchior Mayer here as first missionary. M. Hoehn says in his autobiography, "When ministers of the Ev. Association first came to Louisville, there were no members of our church here. M. Mayer one day stood by the Market House looking towards heaven. A good German saw this, and on returning home, said to his wife, 'Today I saw the new Evangelical preacher by the Market House looking up into heaven. He has no members yet. We must go and

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hear him and help him.' They did so, and were among the first members of the Ev. Association here." Many German people lived in this city. Our visiting preachers to this place felt impressed that God had a mission here for our church. At the Conference session in September, 1865, M. Mayer reported that a good brother Schmidt who owned a church here offered it rent-free to preachers of the Ev. Association. This liberal offer was accepted. A Sunday School had already been organized with 40 scholars enrolled, and the S. S. Messenger introduced. When Mayer arrived he soon gained adherents. Jos. Fisher was the P. E. He held his first quarterly meeting November 5, '65, and organized a society with 20 members, namely: Erasmus and Henrietta Gripf; Marg. Meyer;



Zion Church, Louisville, Ky.

John, Catherine, and Elizabeth Fisher; Jacob and Marg. Miller; Henry and Wilhelmina Mansz; Jacob Appel; Henry Kraemer; Henry and Magdalena Hartman; Caroline Meyer; Fred and Mrs. Schmidt; Mrs. Sauer; and Cath. Bauer. Sister Elizabeth Fisher is the only surviving charter-member now, 1923. The members of the quarterly conference were: H. Kraemer, H. Hartman, J. Fisher, J. Miller, and E. Gripf. First board of trustees were: H. Kraemer, H. Hartman, G. Miner, J. Fisher, H. Mansz.

In 1866 M. Mayer was returned, and with Jos. Fisher and J. Fuchs, constituted a committee who were empowered by Conference to borrow money to buy the church on Walnut Street between Campbell and Wentzel Streets. They were not to pay more than \$6,000.00 either for the purchase price of a church or

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the building of one. A collector was appointed to obtain funds. After some delay an agreement was entered into for \$5,500.00, including parsonage, with \$1,500.00 cash and the balance in payments of \$1,500.00, \$1,000.00, \$1,500.00; with 6% interest from date of purchase on January 1, May 1, '67, and January 1, '68, respectively. After necessary improvements the total cost amounted to \$6,200.00. J. M. Gomer was appointed by Conference, to be collector for the year with a salary equal to those of his standing. At the next session, September, 1868, he reported cash applied on debt \$3,303.25; unpaid pledges, \$1,935.81; unprovided, \$514.89. A few years later the debt was fully paid. M. Klaiber reported this year 25 accessions. In 1872 the society, six years old, had 114 members. M. Speck reported in '74, 35 conversions and 30 accessions.

In 1891 this church was rebuilt at a cost of \$4,000.00. A new front was added and below a Sunday School was provided. The first parsonage was in the basement consisting of a few rooms only. The second parsonage was built in 1884 on the rear of the church lot at a cost of \$1,500.00. This society was a mission for only six years, becoming a station in 1872. About 20 years ago this society started a new Church Building Fund. All church organizations helped in this project. After a number of futile efforts to relocate, the society, in 1919, bought a new site for an up-to-date church on the corner of Hepburn Ave. and Edwards Street for \$5,250.00. This included the large dwelling on the lot. In 1922 this house was moved to the rear end of the lot, facing on Edwards Street. It was reconstructed for a parsonage at a cost of \$3,500.00. Also this year the foundation of the church was laid. E. W. Praetorius laid the cornerstone and new pledges were taken for the new building. On October 21, 1923, the new church was dedicated by Bishop L. H. Seager as Zion Church, -Geo. S. Lozier, pastor, and J. O. Mosier, P. E. The total cost of church and equipments is \$55,000.00. It is classic in design. The first floor is adequately equipped for modern Sunday School activities. The seating capacity of the main auditorium with balcony is 450. The main floor is seated with pews and the balcony with chairs. The heating plant is the vapor system. The lighting is semi-direct. The windows are art-glass, the colors showing good taste in their harmony. A \$3,500.00 pipe organ was installed also. On dedication day \$13,000.00 was raised to cover the balance of indebtedness. The first communion service in this church was held October 28, 1923.

The Sunday School was organized in 1864. The first Y. P. A. was organized in 1891, also the W. M. S. and the Ladies' Aid Society in the same year. All these organizations have ever since been active. From June, 1922, to 1923, the society with all its departments contributed \$20,000.00.

From this society went forth the following ministers and ministers' wives: Fr. Maurer, 1869; Geo. Roederer, 1874; John Bruckert, 1875; Geo. F. Winter, licensed by Ger. M. E., but joined Zion, Louisville, 1890, from whence he went out; F. C. Stierle, 1892; G. A. Stierle, 1899; J. J. Maier, 1904; I. G. Roederer, 1911;

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Mrs. Geo. Roederer, Mrs. J. C. Young, Mrs. F. C. Stierle, Mrs. Braeckly, Mrs. Lutz, Mrs. Erne, Mrs. Winter, Mrs. McConnehey, Mrs. Maier, and Mrs. D. B. Koenig.

For ministers who served here see Volume I. In '15-17, B. E. Koenig served here; '18-23, Geo. S. Lozier. Under L.'s pastorate the new church was built, and he serves at this writing, 1924.

LOUISVILLE MISSION, NO. 1

This mission was ordered in 1865 to be located in the western part of the city and was to receive a pastor. But it went by default. In 1872 the location was taken up with Jacob Maurer, missionary. The Conference gave authority to build a church which was not to cost more than \$4,500.00, including the lot, and donated \$3,500.00. Zion Church and friends in the city were to make up the balance. J. Fuchs, C. Tramer, J. Maurer, and two laymen, E. Kripp and H. Schambier were the committee to buy the lot and build the church. It was done. The church was dedicated December 15, '72, by Bishop R. Yeakel. In 1873 it was reported that the church cost \$4,276.65 with the accrued interest of \$295.00. Cash and pledges secured to the amount of \$2,419.50; unprovided, \$2,152.15. In the winter of 1874 a society with 20 members was organized, and had a prosperous Sunday School with Kripp as Supt. In 1876 the field was ceded to South Indiana Conference. The mission was abandoned in 1877 and the membership incorporated with the Zion Church.

LOUISVILLE, TRINITY

In September, 1888, the S. Indiana Conference re-established the West End Mission in Louisville. H. Schleucher, P. E., and C. Stockhowe, pastor of Zion Church, and the lay members, Ernst Miller, Geo. Maier, and Wm. Braitling were appointed to locate the mission. They selected an upstairs hall on the S. E. corner of 19th and Duncan Streets. Here a Mission Sunday School was started September 18, 1888, with 30 scholars. At 3 p. m. Stockhowe preached to 25 persons. In July, 1889, this committee bought a lot on N. W. corner of 24th and Cedar Streets, 65 x 140 feet, for \$1,750.00. The pastor of Zion Church served this mission. At the Conference session of 1889, C. Stockhowe became the first missionary. A frame church, 28 x 48 feet was built and was dedicated November 24, '89, as Trinity Church by Bishop Thomas Bowman. On October 27th, the first Sunday School and preaching service was held in it. The cost of the church, shed and fences was \$2,392.00. A six-roomed parsonage was also built at a cost of \$1,200.00. It was ready to move into on November 18th. The first prayer-meeting was held in the class-room, December 4th. The attendance at Sunday School and church services now increased 25 per cent. S. served two years. In 1891 J. C. Young was the missionary. Stockhowe left the Ev. Association and joined the United Evangelical Church. His effort to persuade the

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mission to join the United Evangelical Church failed. J. C. Young reported a Watch Night service, December 31, '91, when some souls were converted and then continued an evangelistic campaign for 11 weeks, resulting in 46 accessions. The Sunday School now numbered 100. \$300.00 was paid into the Sunday School and church treasury this year.

In 1892-93, B. Schuermeier was pastor. In 1893, the society became a part of the Indiana Conference. In 1894-95, I. H. Griesemer served as pastor. He had a great loss in '95 by removals of many of the main members. He had seven accessions, and took up a new appointment Mar. 4th in the southern part of the city. Here he had four conversions. In 1896-97, D. B. Koenig was the



Trinity Church, Louisville, Ky.

missionary. After a revival in November, '96, he reported 38 conversions and many accessions. Many of these were English. K. called a society meeting in December, '96, when the society decided that from henceforth all public services should be held in English except the first Sunday afternoon of each month when a German service should be held. In 1898 S. I. Zechiel was pastor; '99-02, R. F. Jameson; '03-06, F. S. Erne; '07-11, E. W. Praetorius. The first years of the latter's labor here he created a desire for a modern church. There was no money at hand. All the members were day laborers. Faith and prayer brought pledges. The old building was turned to face south for a Sunday School auditorium, and a new auditorium, class-room, study and corner tower was built facing the east. The church was seated with circular pews, and organ and choir

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loft was provided, furnace and electric lights installed. The windows are of art-glass. The new church was dedicated December 8, 1908, by J. H. Lamb of Cleveland, Ohio. The cost of the church was \$11,000.00. Things now began to move forward. A special men's Sunday School class was organized the last year.

In 1912-14, D. O. Wise was pastor. The church and parsonage were repainted and refrescoed, and a piano for the Sunday School was purchased. A gas furnace was set up at a cost of \$600.00, and \$1,000.00 was paid on the church debt, leaving only \$1,800.00. In 1915-18, L. E. Smith was pastor. He built a new Sunday School auditorium in 1916 at a cost of \$8,500.00. The Sunday School equipment is modern. The basement is well adapted for social gatherings. The S. S. auditorium has a balcony on three sides, divided above and below into 23 class-rooms, separated by sliding doors, with a maximum seating capacity of 500. It has separate departments for beginners and cradle roll work. This addition was dedicated November 5, 1916, by Bishop L. H. Seager. \$2,600.00 was pledged on dedication day. Pledges are taken yearly on the anniversary Sunday until the whole debt is paid. '19-22, Geo. C. Pullman was pastor. He introduced a new financial system. The intellectual and spiritual life continued to develop. Success marked his administration. 1923, A. B. Haist.

LUCERNE, CASS CO., INDIANA

Lucerne is about seven miles north of Logansport. A Sunday School was organized in 1890 and held in Williams Hall. The society was organized by S. S. Albert in 1890. J. Wales built the church which was dedicated Nov. 1, 1891, by Editor S. P. Spreng as Nebo Church. The cost of the church was \$1,550.00. The charter-members were: Adam Unbehauen, wife, two sons and daughter; J. Baker and wife; S. Sweigart; J. Crites and wife; L. Newman (class-leader) and wife. Here L. Newman was recommended for the ministry. This appointment was discontinued in 1910 due to removals. The church was sold in 1911 for \$1,000.00 and the proceeds flowed into the Conference treasury. This class belonged alternately to Logansport and Bruce Lake.

LYDICK, ST. JOSEPH CO., INDIANA

This society is seven miles west of South Bend. On October 18, 1908, F. F. McClure of Beulah Chapel, South Bend, began preaching here. Services were held in the W. O. W. Hall. In 1909 L. Newman took up the place regularly every two weeks on Sunday night. He built a small cement block church in 1909. In March a revival was held. N. F. Platz assisted, and at the close of this meeting he organized a class with seven members. Soon seven more joined the class. In 1910 this class was allied with Beulah Chapel, and Platz served it two years. On April 28, 1910, a board of trustees, a class-leader and a steward were elected. In 1912 Lydick was added to Lakeville Mission. In 1913, with So.

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Bend Grace, service was supplied. In 1914, with Coal-Bush and Auten, it became So. Bend Circuit, H. H. Reinoehl, pastor; 1915, F. Rausch; 1916, C. L. Haney; 1917, W. H. Mygrant; 1918-19, L. S. Fisher; '20, W. H. Flurkey; '21, E. Zoller; '22-23, E. F. Snyder. In 1922 a parsonage was built here by the Coal-Bush and Lydick people.

MADISON, ST. JOSEPH CO., INDIANA

This society is located in Madison Twp., St. Joseph Co., Indiana, four miles north of Bremen. G. G. Platz, of our Church, began preaching here in 1845. Originally this class was known as "Zimmer's" Class of Elkhart Circuit. It was later organized in 1846. The membership in 1853, as given by Jos. Fisher, was: Michael Zimmer (leader) and Elizabeth Zimmer; Michael Smith (exhorter) and Marg. Smith; Jacob and Magdalena Zimmer; Geo. and Mary Frei; Geo. and Sophia Wies and Geo. Wies, Sr.; Philip and Elizabeth Berger; Kath. Ziegler; Chr. Eslinger; Wilbert Newhart. Fisher reported this class as being very faithful. Preaching was in a schoolhouse.

The first church was built by Uphaus and dedicated October 29, 1865, by _____ . In 1873 this society was authorized to sell a part of the large church lot, and to apply the proceeds on the church debt. Again in 1896, 20 feet more along one side was sold. In 1880, under E. R. Troyer, the church was enlarged. Many glorious meetings were held here. In 1902-03, the diagonal public road passing this church on the west was closed up, and the one on the east side, running north and south, was opened up. This necessitated the church to be swung around to face east. New pews were then also installed and other improvements made. Up to 1902 the same pastors served here as at Bremen (see Bremen, Volume I.) This year this society with Hepton and Jerusalem was constituted Yellow River Circuit and was served by J. W. Feller for four years. In the winter of 1899, W. G. Braeckly had a great revival here resulting in about 40 conversions and many accessions. One night the P. E. was present and preached. In his sermon he mentioned the fact, that in a certain place, a man thought his religion consisted in possessing a certificate of confirmation, and one day, after being in a heart-searching revival meeting, he brought out his religion from his musty trunk to inspect it, and to his surprise found that mice had nibbled through the folded edges. He thought seriously about this, inspected his own religious condition, and then concluded that his moral being was like his confirmation certificate, ragged and full of holes, utterly unfit to trust in. Then he besought the Lord for the true Christian religion, and soon possessed it. This statement aroused the curiosity of a young man in B.'s revival meeting. He went home and inspected his confirmation certificate, and considered it insufficient to meet death with, and shortly afterward he was out at the altar seeking to become confirmed to the Word and will of God, and soon was gloriously saved.

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In 1903 this circuit was made a mission, and in 1905, again a circuit. In 1906-07, L. J. Ehrhardt was pastor. A mission again in 1908-09, served by P. H. Fuehler. In 1910 with Tabor it constituted Lakeville Mission and was served by H. H. Reinoehl. The class lost greatly for several years through deaths and removals. In 1912-16, N. F. Platz was pastor. The second year this society had a gracious spiritual uplift and a good ingathering of young folk. Also in 1916 he closed a three-week's revival with 22 saved and 18 accessions, gained five new families, organized a Y. P. A., and increased the Ev. Messenger list from six to 24. In 1917-20, E. Greiner was pastor. In 1921-23, F. I. Wilmert. In 1922 a small parsonage was bought in Lakeville, Indiana. This year this field again became a circuit. In 1923 the parsonage was sold, and a new and larger one was built costing \$3,500.00.

MADISON, OHIO

This class was 12 miles east of Greenville, Ohio, and was served with Greenville Circuit by E. R. Troyer. No further history is found.

MARKLE, INDIANA

A few members of the church, Joseph and Julius Yoss of Linn Grove, Indiana, and a Mr. Mygrant from Zion, and their wives, having moved here, D Martz, P. E. of Huntington-Charge in 1888, took up this place as an appointment and also served it in 1889. In 1890 a frame church was erected with a corner tower. It was seated with chairs. The pulpit was in the entrance end, which often caused the speaker great annoyance when people came in late. This church was dedicated by Editor S. P. Spreng of Cleveland, Ohio, Sept. 7, 1890. This was a great undertaking for a few members. Quite a bit of opposition was felt from other denominations. The debt on the church became a burden. Help was needed. Conference granted their request to collect funds on Elkhart District to help meet the debt.

In 1892 Markle, Mt. Zion, Leininger, and West Point (Bippus) were constituted Markle Mission. W. S. Tracey was pastor two years. 1893 West Point was detached, and Five Points in Allen Co. and Bethlehem in Wells Co. were added. 1894 J. M. Rogers was pastor. There was still a debt of \$700.00. Conference ordered that each minister collect \$5.00 from his field within three months. The Conference treasurer was made custodian of this money until Markle Society had gathered their part. In this manner the obligation was successfully met. For pastors see Volume I. In 1897 the name was again changed to West Point, but in 1900 the name Markle Mission was again restored. In '06 a parsonage was built. The wife of P. L. Browns, who was pastor here in '06, died here.

In 1912 the present brick church was built. An additional lot to the north was bought. The main entrance is in the tower on the N. W. corner. The size

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of the church is 56 x 63 feet. The church is constructed of impervious brick, with Bedford stone trimmings. It is now equipped with electric lights, has art-glass windows, a slate roof, arched ceiling, frescoed walls, bowled floor, a gallery on two sides of the auditorium, with class-rooms below, a mother's room, a choir loft, library room, and a well equipped basement for social gatherings. The seating capacity is 650. The cost of the church was \$16,000.00. It was dedicated April 27, 1913, as Salem Church by Bishop Wm. Horn, assisted by S. H. Baumgartner, P. E. A large sum was raised on this day. The last debt on the church was paid in 1922 with a jubilee service to celebrate the occasion. Markle was made a station in 1914, and entertained the Annual Conference in 1917, with Bishop S. P. Spreng, chairman. In 1915-17, C. W. Schlemmer was pastor. He installed the electric lights. He had 26 conversions and 20 accessions, mostly young men and boys. In 1918-19, C. H. Burgener; 1920-22, A. J. Stemen; 1923, F. F. McClure.

MARSHALL CO., INDIANA

This class was about eight miles S. W. of Hepton, known as "Dutch Settlement", or Marshall Class. Jos. Fisher's revised membership book in 1853 gave as members: Henry Haus and wife, and children, Anthony, Mary, Simon, Christian and Aaron. Prospects did not warrant continuance.

MARSHALL, AUBURN, ILLINOIS

This class was often called the "Freudenberger's" Class, about five miles west of Marshall, Illinois, on the National Road near Auburn, Illinois. Members here were: Christopher and Mary Bierbaum; Adam, Lizzie, Peter and Kath. Freudenberger, and Wilhelmina Fahlbush. This class existed as early as 1843, but later was merged with Marshall Society.

MARSHALL, GRAND TURN

In 1840-42, when Illinois was yet considered a far western state, people from Ohio located here, five to seven miles south of Marshall. Among them were some members of the Ev. Association whom God blessed and prospered. They brought their religion along. In 1842 Chr. Augenstein was sent to Mt. Carmel Circuit and began operations in this county. In 1843 C. Lintner and A. Nicolai were sent to Mt. Carmel Circuit. There were then three appointments in Clarke Co., namely, "Mill Creek" now Grand Turn, or Emmanuel, "Big Creek", or Zion, and Freudenberger, or Auburn Class. When the Illinois Conference was organized in 1844 it embraced Clarke Co., Illinois, and remained a part of Mt. Carmel Circuit. A. Nicolai and G. G. Platz were pastors, and A. B. Schafer was P. E. In March 15-16, 1846, a "Big Meeting" was held at the home of C. Seeman, five miles south of Marshall, resulting in some conversions and accessions to the church. Between services the preachers made house to house

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visits, pleading with the people in the interest of their salvation. In June 1845 Simon Tobias and Ph. Bretsch were pastors. On August 30th A. B. Schafer began a meeting here, resulting in glorious conversions and many accessions. In 1846 G. Miller and J. Trometer were pastors. This year the first tent meeting was held on Henry Tobias' farm, near Grand Turn, and another was held here in 1847. Wm. Fichte as pastor served only a short time when he resigned, and C. Glaus filled the vacancy. Bishop Jos. Long attended this camp-meeting where he met many people he formerly knew in Pennsylvania. This occasion gave him great joy. On August 10, 1848, another camp-meeting began here, Geo. A. Blank was P. E. and C. Glaus was pastor. Already the second day there were penitents, new ones came to the altar at each invitation, and many were saved. Few such meetings had been witnessed before by the P. E. In 1849 Fr. Wiethaup was pastor. On Sunday, December 23, Nicolai came to hold a revival at J. Haller's, seven miles S. E. of Marshall. David Tobias and J. Reier were now resident-local preachers here. N. reported, "At first everything seemed to be hard as flint, but later, things mellowed and two were saved." In 1850 J. Ragatz, pastor, and in 1851, Geo. Messner, and J. Wolf.

In 1862 Melchior Mayer, P. C., built and dedicated a log church here. Many were "born again" in it. In 1887 C. F. Matthias, pastor, built a frame church which was dedicated by John Kaufman, P. E. The trustees were: Fr. Holtzwarth, Geo. Weitzel and John Carrer. A Sunday School has been maintained here many years. In 1915 a Y. P. A. was organized by L. J. Ehrhardt, pastor. For ministers who served here to date, see Marshall City.

MARSHALL CITY, ILLINOIS

This place was taken up in 1845 by S. Tobias and Ph. Bretsch. Services were held in the homes of Bro. Riehm and Bro. Merkel, and in a schoolhouse. Some of the first members, before 1850, were: Rebecca Romer; Peter and Mahala Dietrich; Edward, Katherine, and John Schneider; Dora Merkel; Emelia Glattfelter; Benjamin, Rosina, and Elizabeth Dawson; Aug. Price; Geo. and Elizabeth Freudenberger; Wm. Voight; John and Fredericka Schneider; Wm. and Judith Schneider, and the Riehm family.

In 1849 a church was built by Fr. Wiethaup, block 15, lots 5 and 6, which were donated by W. B. Archer for a "meeting house" as shown on his own individual plat. There never was a deed given to the society. The lots are 66 x 132 feet. Twenty years' possession gives the church a legal right to the property. In 1850 the appointments in Clarke and Fayette Counties, Illinois, and Terre Haute and of Clay Co., Indiana, were detached from Mt. Carmel Circuit, and became Marshall Mission. In June, 1852, when the Indiana Conference was organized, Marshall Mission remained with the newly formed Conference. B. Uphaus, pastor, C. Glaus, P. E. On December 31, '52, a "Watch Night" service was held. A parsonage was built in 1856, which is still in use,

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though it has undergone several improvements. In 1857 Bishop J. Seybert greatly praised the arrangement he found at the camp-meeting here in Marshall Co., Illinois. He said, "The encampment was enclosed, and the 24 tents were of lumber with doors that could be locked. It was so arranged that after service at night, everything could be locked out that was objectionable." The Bishop saw the feasibility of the plan, and recommended it to others. In 1858 the western part of Marshall Circuit became Vandalia Circuit.

For ministers who served Marshall Circuit since 1852 see Volume I. In '63 the Annual Conference was held here. In '66 Marshall became a circuit with Phil. Miller, pastor. In the summer of 1872 a camp-meeting was held on F. Berner's farm, five miles S. E. of Marshall, and continued to be held here annually for a number of years. At the organization of the South Indiana Conference in 1876, said Conference embodied Marshall Circuit. In 1883, under E. R. Troyer, the parsonage was improved, barn, cistern and fence built at a cost of \$265.00. The next year the church was repaired at a cost of \$325.00. In '92 W. H. Weishaar, who was pastor, served only seven months when the South Indiana Conference was re-incorporated with the Indiana Conference. In April, 1893, J. A. Tiedt, pastor, over one hundred members, minority sympathizers, left the church. C. Harms was the first preacher who regularly preached English here. He had quite an increase of members. In '04-05, J. Mundorf had a new foundation put under the parsonage, raising it two feet. A front and back porch with summer kitchen were also added, concrete walks built, and electric lights installed. M. F. Finkbeiner gave \$100.00 for these improvements. A Ladies' Aid Society was organized and the church improved under E. J. Nitsche, '06-10. In '16-17, J. L. Buyer was pastor. He died October, 1917, and J. Mundorf finished the year, with Stewardson Charge. In 1917-19, J. W. Feller, pastor. A cement walk was built on the west side of the parsonage. In 1919 the Conference ordered the sale of the church property and the proceeds to be used for another property, but it is not yet sold. In 1920 it was served with Stewardson by Mundorf. In 1921-22, it was served alone by J. Mundorf for whatever remuneration he could get. In 1921-23, J. E. McCoy served Grand Turn and Zion.

MARSHALL ZION, OR BIG CREEK

The early history here is the same as that of Grand Turn and Marshall. Some members in 1852 were: Manherz's, Schafer's, Haller's, Hemmerly's, Geiert's and C. Finkbeiner's. C. Augenstein organized this class in 1842. A number of camp-meetings were held in this community, which were seasons of victory and refreshing from the Lord, and many were converted, especially at the one held in 1873 when 19 were saved, and scores were still seeking when the meeting closed. The one of 1874 is also noteworthy, when 12-15 were saved. The shouting and praising could be heard far from the camp-ground. There were 22

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members from Indianapolis present with pastors, Hoehn and Maurer.

At this class the people worshipped in a schoolhouse and in private homes. In November 9, 1855, at a quarterly meeting held by S. Dickover, six heads of families were converted and nine joined the church. In 1859, under Jos. Paulin, a log church was built. Trustees were: John Beltz, Gottlieb Bamsberger, and F. Benner. The second church, a frame one, was erected under the labors of Geo. Berstecher in 1881 and was dedicated November 6, of this year by ———. This society recommended to the ministry, M. F. Finkbeiner in 1859; John Mundorf in 1884, and Benjamin Buehler in 1899. The latter, however, entered the ministry of another denomination. A good Sunday School has been in existence here for many years.

MARSHALL, STUMP CLASS

After a stirring awakening in the locality known as "Stump Schoolhouse" by C. Harmes, three miles S. E. of Marshall, a class was organized, February 10, 1898. The charter-members were: John McDonald (class-leader); Chr. Saiter, wife and children, May, Edith, Clara, Edwin, John, and William; Amanda and Wm. Kibby; Wm., Lucinda, Daisy, Clara and Robert Layton; Henry and Martha Weyrick; Blanch Spangler; Geo. and Lena Schadt; Bessie Dillcline; Ella, Daisy, and Lillian Kuhn; Edwin, Emma, and Edith Ditman; Marion Simpson; Ella Roades; Clay Nolan; Clay Puffenberger; Effie Hewey; Vern and Emma Washler; Esau Beasley. In 1900 this class was discontinued and the members were merged with the Big Creek Society near by.

MATTOON, ILLINOIS

About 1866 the Ev. Association began work in this city. At first it was served with Shelby Mission which then embraced Mattoon, Siegels, Prairie near Stewardson, Illinois, Daits, Gayer, Buckey Schoolhouses, and Bluepoint. M. Klaiber and F. Launer served it jointly with Vandalia Mission (Camp Creek). The last named also served it 1867. In 1868-69, John Berger with Fr. Maurer served the second year. Berger built a church at the edge of town which was dedicated September 18, 1870, one week after Conference session, when J. Hoffman and L. Grim became pastor. The latter, however, died shortly after he reached his appointment. H. served three years. 1873, C. Stockhowe; '74, J. Miller; '75, N. J. Platz; '76-78, M. Koehl; '79-80, C. Stier; '81, F. Theiss; '82-84, M. Koehl again. In 1885 the name of the field was changed to Mattoon, J. Fuchs, pastor three years. In 1888 it became a part of Stewardson Circuit, E. Rohlander, pastor. In '89-90, E. Breach served. In 1891 the society being in sympathy with the United Evangelical Church, withdrew from the Ev. Association, and joined the said church, except four members. Later the society disbanded. The Indiana Conference retained the church and sold it in 1893.

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MEDARYVILLE, INDIANA

In 1861 D. Bartholomew began preaching in the vicinity of Medaryville, coming from Fulton Circuit. In 1863 Philip Schwartz from Wabash Mission, near Lafayette, Indiana, preached also five miles N. E. from Medaryville, now known as Bethlehem Class of San Pierre Circuit. A class was organized here in 1863. In 1864 this community with Roselle, Indiana, one mile south of Wanatah, Indiana, was taken up as Medaryville Mission and the Lafayette appointments were added to this mission and served by Bartholomew. In 1865-66, Chr. Ade served this class. With Royal or Common Centre, Zion or White Ridge, and River Bank, near Winamac, Indiana, it constituted Pulaski Circuit with A. Parker assigned. In 1867 J. Keiper was again sent to Medaryville Mission; '68-69, C. Heim; 1870-72, Wm. Lueder. It became a circuit in '72. In '73 the name was changed to Wanatah, and served two years by P. Roth; '75-77, J. Miller; '78-80, W. Koenig; '81-83, A. Iwan; the last year the appointments south of the Kankakee River were detached from Wanatah and again made Medaryville Mission. In 1884-86, C. F. W. Hansing; '87-89, H. Weishaar; '90-92, J. A. Tiedt; '93-94, E. Bohlander, who during the second year accidentally shot himself in the parsonage at Bethlehem. H. Weishaar and C. Kalwitz finished out the year. '95-96, M. Krueger; '97-99, J. Mundorf; 1900-01, J. W. Feller. In 1901 the name of the field became San Pierre. Here the preachers resided since 1894. For pastors from 1901 to 1915 see San Pierre, Volume I.

Later in 1867 the building of the Bethlehem Church began, but was not ready for dedication until September 20, 1868. Bishop Jos. Long officiated. J. Keiper was pastor. This church still stands and is now (1923) used only for funerals, the cemetery being located here. The membership is now merged with the San Pierre Society. The first parsonage of this field adjoined this church. For further history see under San Pierre.

MYERS CLASS, HUNTINGTON CO., INDIANA

Jonathan and Agnes, parents of Rev. J. M. Dustman, moved from eastern Ohio to Jackson Twp., Huntington Co., Indiana, five miles N. W. of Roanoke, Indiana. In the spring of 1850 they heard of an Evangelical preacher, Jos. Fisher of Elkhart Circuit, who had an appointment near Huntington, Indiana, 12 miles south. Mr. Dustman was a member of the Ev. Association in Ohio. He invited Bro. Fisher to visit the community. The only road they had was by the blazing of trees. Fisher took up this place as a regular appointment. D.'s house was the place of worship. A prayer-meeting was now started in the community. Other families who moved here were: Meyers and Koch's. In 1850-51 this society belonged to Elkhart Circuit; '52, to Miami; '53-55, to Fulton; '56-58, to St. Mary's Circuit, and in 1859 to Huntington Mission, and was served by B. Ruh. In 1862 Phil. Schwartz held a protracted meeting in D.'s house before it was finished, resulting in 25 conversions. Among them were

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Cyrus, Hiram, and J. M. Dustman, and Jacob and Louis Meyers, who later moved to Dunlaps, Indiana, becoming leading members of our church there. In 1867 S. S. Albert had a revival here, lasting five weeks. After resting two weeks, it was continued for three weeks more. About 40, mostly young people, were converted and joined the church. This meeting was held in D.'s house. A church was now built and dedicated by Bishop Jos. Long, as "Salem Church", named after Salem S. Albert, pastor. A Sunday School also was organized. J. M. Dustman got his recommendation from this class. In 1875 this class was detached from St. Mary's Circuit and allied with Huntington Circuit. About this time there was a general exodus of the more progressive members, until 1881, when the field was abandoned, and later the church was sold for \$75.00.

MILTON, WAYNE CO., INDIANA

This class was organized in the forties. It was in a small town three miles S. E. of Cambridge City, Indiana, and was later merged with E. Germantown.

MISHAWAKA, INDIANA

Operations of the Ev. Association began in this city, November, 1846, with A. B. Schafer, P. E., and C. Glaus, and Wm. Fichte, pastors. The society at this time belonged to the Indiana District of the Illinois Conference, and was a part of Elkhart Circuit. This year Schafer, with the pastors, held the first "Big Meeting" in Mishawaka. The Lord wrought powerfully through the Word. Bishop Seybert also was present. Having regained strength sufficiently from a previous illness, he preached Sunday morning, and his "shepherd voice" reached the hearts of the hearers. On the last evening of this meeting, quite a number united with the Ev. Association, and a society was at once organized. In 1847 these men again held a meeting with good results. After the session of the Illinois Conference in May, 1847, the first quarterly meeting was held here in June 3-5, by A. B. Schafer. Bishop Seybert, Ph. Bretsch, S. Dickover, Fr. Wiethaup, and H. Welty were present, who were homeward bound from the Conference session. On Sunday the Bishop preached to a large audience. Two persons were saved during preaching. The weeping of the people, and the praises to God, silenced him in preaching. G. G. Platz, Fr. Wiethaup, and H. Welty were now the pastors. On Sept. 17th they began a meeting here and had conversions. In 1848 S. Dickover and B. Uphaus were the shepherds. In September, 1848, Seybert was again here at a communion service when 100 persons participated.

The First Church

On November 29, '49, G. G. Platz, Geo. Messner, and B. Uphaus, pastors, with the members of the society, met and decided to build a church 24 x 34 feet on Third Street, south of the river. The trustees were: C. Bucher, A. Berg, Fr. Maurer, and they with C. Wilhelm and Michael Zimmer constituted the build-

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ing committee. The church, D. S. Oakes recorded, was used a number of years before it was finished. It was dedicated April 6, 1856, by _____. J. Fuchs was pastor. In June, 1850, J. J. Escher (later Bishop E.), and J. F. Wolf; C. Augenstein, P. E. In 1851 S. Dickover, P. E., and F. C. Ragatz and Jos. Fisher, pastors. At the organization of the Indiana Conference in June, 1852, Jos. Fisher and B. Ruh became pastors. The members in 1853 as revised by J. Fisher were: Chr. and Mary Wilhelm, Fr. and Kath. Maurer, Bernhart and Anna Beiter, Dora Yost. He reported that many Germans were located here but few came to the services. J. Keiper and M. W. Steffey were the pastors, and in 1854 M. W. Steffey and P. Goetz. In 1855 Mishawaka became a part of South Bend Circuit, which embraced Coal-Bush, Smith's and all appointments west of Elkhart Co. line and north on Yellow River. J. Fuchs and B. Ruh served this field up to September, 1857, at which time the annual conference sessions were changed. September, 1857-58, J. Fisher was pastor. These were years of prosperity. In 1859, E. L. Kiplinger; 1860, R. Riegel; '61, A. B. Schafer, and M. Speck; '62, Wm. Bockman and C. Ude; '63, J. M. Gomer; '64, P. Roth. A parsonage was bought this year for \$800.00. In 1865-66, Geo. A. Hertel, pastor. The parsonage was improved and the debt fully paid. In 1867, C. Ude; '68-69, Balt. Hoffman, pastor. He resigned the second year due to impaired health, and Sam. Kiplinger filled out the year. He then served two more years with the assistance of H. L. Fisher the last year.

The building of a new church, agitated for three to four years, now took place (1871). It was located on the S. W. corner of First and Mill Streets. The old church property was sold. The new one was dedicated September 8, 1871, by M. Hoehn. In 1872-73, M. Krueger was pastor. In 1872 the name of the field became Mishawaka Circuit. For pastors who served here after 1874 see Volume I. In 1878 a new parsonage was built on N. West St. In 1879 there was a great loss by deaths, removals and withdrawals. In 1883 this society with Coal-Bush became Mishawaka Mission with D. F. Fox, P. C. 1884-85, C. Tramer. In 1886 it again became a part of Mishawaka Circuit. A. R. Shafer was assigned in 1886, but he was released by the summons from on high before he could take charge of his work, and J. Bruckert, who had just located, was appointed to this field, serving it two years. '13-19, D. D. Spangler served; '20-23, J. H. Evans.

The third church (cement block) was built on the north side of the river, on the S. E. corner of Grove and Elizabeth Streets. It has a large class-room, a corner tower, and bell. The church is heated with a hot-air furnace, equipped with electric lights. The church was dedicated by Bishop S. C. Breyfogel of Reading, Pa., _____, 1904. A new modern parsonage was also erected at this time just south of the church. The old one was sold, and the proceeds applied to the new one, except an equity that belonged to the Smith Society N. W. of Elkhart, Indiana.

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During the pastorate of A. S. Fisher there were 79 conversions and accessions, and the debt on the church was reduced to \$200.00. H. Schleucher held a four-week's revival that resulted in 33 conversions and many accessions. In 1915 a primary room was fitted up in the basement at a cost of \$300.00. The membership now was 202, the weekly attendance at prayer-meeting from 30-50. Further repairs and improvements were made at a cost of \$700.00. As a result of the "Billy Sunday Meeting" there was an addition of 28 members. At another meeting held January, 1915, 49 bowed at the altar, and 77 joined church this year. Mishawaka was made a station in 1919. Under J. H. Evans the society continued to prosper. Steps have been taken to secure funds for a modern equipped church. This society maintains a flourishing Sunday School, an E. L. C. E., a W. M. S., and a Ladies' Aid Society.

MISSISSINAWA, OHIO

This society was located in Allen Twp., Darke County, Ohio. Up to 1856 this class belonged to Miami Circuit, Ohio Conference, when it was transferred to the Indiana Conference, and became a part of the E. Germantown Circuit with J. Keiper, pastor. Members here then were: B. Hittle's, Peter Lehr's, Alspach's, Jacob Riegel's, Jacob Haldemann's, John Petri's, Zachariah and Henry Lindenberg's. Rev. P. Porr remarked concerning this class: "At this place one has to deal with unyielding heads. There are too many office seekers, but there are also some good people." Due to much internal strife, penuriousness, and doctrinal radicalism, the society lost out. The church was sold for \$340.00 in 1905. A number of good camp-meetings were held here in 1856-57.

MONTEREY, FULTON CO., INDIANA

This class was about midway between Monterey and Lake Bruce, Indiana, and was known as "Light's Schoolhouse" appointment. It belonged to Rochester Circuit in 1880. J. M. Dustman held a gospel meeting here, resulting in six conversions and some accessions. Joseph Cochley and Sullivan Light, and his father, who was a local preacher, lived here. The class did not continue long.

MOOS CLASS, SAN PIERRE CIRCUIT

This class was organized by A. Parker in 1864. The worship here was in a schoolhouse, about 13 miles S. E. of San Pierre, Indiana. It has been a part of Medaryville, Wanatah, and San Pierre Circuit. No large success was attained here. A few good German families gave good support. Before 1876 the class belonged to Fulton Circuit, and in 1916 to Lake Bruce. It was abandoned in 1920. Some precious souls were led to God here in 1915 when F. F. McClure had 11 conversions in a meeting.

MORGAN, LAPORTE CO., INDIANA

A. S. Fisher took up this class about six miles east of Wanatah, near the

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Penn. R. R. in 1887-88. A gospel meeting was held here with two conversions. His successor abandoned it.

MORGANTOWN, NEAR JULIETTA, INDIANA

In 1894 this appointment became a part of Cumberland Mission when it was organized and continued a few years, F. Reutepoehler, pastor.

MOUND CITY, ILLINOIS

Mound City Society belonged to Mound City Mission in 1874 when it was established by the Indiana Conference. It was in the extreme southern part of Illinois. The mission embraced this place and Cairo, Illinois, which were six miles apart. Jos. Maier was the first missionary here. In 1875 the mission was named Jonesboro. At Mound City, the missionary erected his standard, and courageously unfurled the banner of Christ, but he found it very difficult to gather an audience. The people were indifferent to religion, and many were skeptical. When M. would visit the people, some would laugh in his face, scoff and deliberately mock about holy things, going on in their way, eating and drinking, saying, "Away with the Bible and Pfaffentum, (Popery)". After a number of years of futile efforts, the place was given up.

MT. PLEASANT, WABASH CO., INDIANA

This society was located about three miles south of Rich Valley, Wabash Co., Indiana. In 1911 Ira Dawes of Spikerville Charge held a meeting here in an old abandoned church. He had a number of conversions and then organized a class of the Ev. Association. In 1912 B. G. Smith remodelled the church at a cost of \$600.00. For a while prospects were favorable, but some deaths and removals necessitated the abandonment of the place in 1920.

MUNCIE, INDIANA

This city was taken up as a preaching place quite early in the fifties, and belonged to E. Germantown Circuit. In 1865 this society with Smithfield was added to Mississinawa Mission with Geo. Kloefer assigned as preacher. In 1866 it belonged to Greenville Circuit; 1868 to E. Germantown again. In 1869 a committee was appointed to thoroughly investigate the situation in Muncie and dispose of the property in the best way. The indebtedness on the church was the main drawback, which increased rather than decreased. The Conference was then in its infancy and money was scarce. In 1872 the committee reported an indebtedness of \$1,948.48, and that the church was sold for \$1,850.00, leaving \$100.00 for the Conference to pay. Other causes for quitting here was the persistent demand to hold the services in German, and the non-dependable character of the constituency. The M. P. Church bought the property and built up a strong society. In English we would, no doubt, have succeeded.

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MURPHYSBORO, ILLINOIS

Murphysboro Mission was established in 1875. In 1876 it was ceded to the South Indiana Conference. Geo. Berstecher was the first missionary. In 1877 he wrote, "When this work was started the people showed a distant attitude toward the Ev. Association. Most of them had not heard the Gospel preached for 15-20 years, many not since they left Germany." After many discouragements to the pastor, light began to penetrate through the darkness. Some were converted. Prayer meetings were fairly well attended. On Christmas of '77 the society received a church as a Christmas gift. The only drawback to it was its smallness. In 1878 J. Mode served here. In 1879-81 it was served with Lake Creek Mission by E. Bohlander. 1882-84, F. Thiess; 1885-86, E. J. Nitsche; '87, J. H. Schnitz; '88, Casper Doering; '90, with Jonesboro by C. Kohlmeier; '91, alone by E. Braech; '92, with Jonesboro by G. F. Winter; '93, unsupplied; '94 the church was sold for \$150.00 of which \$25.00 was used for selling expenses, and the balance flowed into the Conference treasury.

MT. CARMEL, ILLINOIS

The initial work of the Ev. Association began in and around Mt. Carmel, Illinois, in 1836. Some Pennsylvanians from Lehigh Co. moved here this year. The church historian says, "Here the first conversions took place in Illinois by means of our ministry". John Butz, a class-leader, was one of the active members. In 1837 he reported, "I am like a solitary bird upon a roof, and meet with sore opposition, but the Lord has thus far been with us. Three souls have been converted to God in our prayer services. The Lord alone be praised." At the session of the West Penn. (Ev. Landmark) Conference in May, 1838, Mt. Carmel and vicinity was taken up as a mission with Peter Wiest as missionary. From 1839-41 no record found. In 1842 all appointments in southern Illinois and Indiana along the Wabash River constituted the Mt. Carmel Mission in the Ohio District of the West. Penn. Conference with C. Augenstein, missionary, and J. G. Zinser, P. E. Nearly 100 persons joined the Ev. Association on this field this year. The mission extended over parts of Wabash, Edwards, Lawrence, and Clarke Counties in Illinois, and into Dubois, Perry and Vanderburg Counties in Indiana. Augenstein preached salvation from sin through faith in Christ, wherever he could find German people. Wabash County, Illinois, was headquarters and received first attention. The work was hard, but not in vain. In 1839 it became a part of the Ohio Conference which was organized this year.

In 1843 Chr. Lintner and A. Nicolai were pastors with John J. Kopp as P. E. This year, on September 14, Bishop J. Seybert made a visit here, and also to St. Louis, Mo., by invitation of the missionary of the Ger. M. E. Church, and preached for him and assisted in the observance of the Lord's Supper. Mt. Carmel now had 22 members. At the organization of the Illinois Conference in May, 1844, this field became a part of it and a part of the Indiana District with

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A. B. Schafer, P. E., and A. Nicolai and G. G. Platz as pastors. On September 7th Schafer and Platz held a meeting, resulting in conversions and 18 accessions.

At this meeting trustees were elected. The society obtained a church lot gratis. A small brick church on 4th Street, near Cherry Street, was built and dedicated December 24, 1848, by A. B. Schafer. In December, 1844, fourteen *Christliche Botschafter*, and six *Evangelical Messengers* came to Evangelical homes. A Sunday School was also organized this year. In 1845 S. Tobias and Ph Bretsch were assigned here. The Indiana appointments were now detached from Mt. Carmel Mission and formed into Dubois Mission, and Mt. Carmel Charge became a circuit. September 4-9, '45, a camp-meeting was held nine



Mt. Carmel Church, Mt. Carmel, Ill.

miles west of Mt. Carmel on Adam Stoltz's farm. God's people were greatly revived and some souls were converted. On July 4, 1846, Bishop J. Seybert arrived from Cincinnati, accompanied by J. Trometer, one of the pastors who had become seriously ill on the way with a fever that threatened his life. The Bishop in great concern fell upon his knees at T's bedside, beseeching the Lord to restore the sick brother, if in accordance with His will. Presently T. arose and they resumed the journey to Mt. Carmel riding 30 miles that day. The Bishop praised God greatly for the speedy answer to his prayer. Seeing how wickedly the town celebrated the Independence Day, he ordered the church bell to be rung to invite people to services, determined to demonstrate how this day could and should be spent. In his diary an account of this day reads, "The ungodly celebrated the Fourth with gluttony, drinking, swearing, shooting, and howling,

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besides other Satanic exercises. I, however, was on my feet betimes, visited nine families in the morning, greased my boots, shaved, bathed, put on clean clothes and rode 30 miles that day."

A. B. Schafer, P. E., again held a camp-meeting on Stoltz's farm in August, 1846. J. G. Miller, assistant pastor, reported December 17th, there are many here that earnestly work out their salvation. He was absent from the field eight months as ordered by his P. E. to hunt up appointments in the vicinities of Vandalia, Decatur, Springfield and Pulaski, Illinois. This was a round-trip of 600 miles. He also prospectively visited southern Illinois "Hochland" and St. Louis, Mo. Due to illness, Trometer was unable to serve three months. In 1847 Wm. Fichte was pastor. Due to illness he resigned and Chr. Glaus served his charge with Olney Circuit. He labored with much success. Another camp-meeting on Stoltz's farm. Bishop Jos. Long was present Sunday, August 3rd. Nearly the whole population of Mt. Carmel was present. At each invitation penitents came to the altar. Many were converted and joined church. The celebration of the Lord's Supper and the closing services were exceptionally spiritual and precious.

On quarterly and special meetings the Evangelicals in Wabash and adjoining counties gathered in the Mt. Carmel Church "to have a good time". This church became the spiritual birthplace of many souls. In 1849 S. Dickover, P. E., and C. Glaus, pastor. In 1850 Mt. Carmel Circuit had 550 members, and was now divided, the northern part becoming Marshall Circuit with H. Ragatz, pastor of Mt. Carmel Charge. In 1851 Geo. Messner and J. Wolf were assigned to Mt. Carmel. They reported blessed results.

In 1852 the Indiana Conference was organized and Mt. Carmel became a part of it. For ministers see Volume I, Mt. Carmel, circuit and station. S. Dickover, P. E., reported a quarterly meeting held September 19, '56, at which time he said, "The harps of praises sounded forth wonderfully from Carmel's elevation, especially Monday during the experience meeting and celebration of the Lord's Supper. It was heavenly! Never before was I at such a melting testimony meeting. Tears of joy flowed freely. Yea, it was a Pentecost." In 1861 Carmi Circuit was jointly served with Mt. Carmel Charge. In June, 1861, the first "District Meeting" was held on Wabash District. All present were convinced that such meetings are of great importance to the preachers, being rich in blessings and general benefit. Following are some of the themes that were considered: "The Fall of Man"; "The Free Will of Man"; "Repentance"; "Faith"; "Righteousness by Faith"; "Regeneration"; "Holiness"; "I Cor. 3. 10-15"; "Rom. 5:18; 6:12-14"; and "Mark 13:32". In 1868 Mt. Carmel with Sugar Creek Class became a station. In '73 the society was granted permission to sell their first church and to apply the proceeds to a new brick church which was built this year and dedicated Jan. 4, 1874, by Bishop Thomas Bowman. It was placed on the corner of Elm and 6th Streets. It was then one of the most at-

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tractive churches in the Conference. The cost of it was \$4,800.00. In 1876 Mt. Carmel became a part of the South Indiana Conference. On June 4, 1876, Monday, a terrific storm passed over Mt. Carmel, when 14 persons were instantly killed and 75 fatally wounded. One hundred houses were levelled to the ground. The M. E. Church suffered great damage. The Presbyterian Church was totally ruined, and our church also was much damaged. The most of our people suffered by it. Some saved their lives only, becoming dependent on public charity for a time. H. Schleucher made a successful appeal for help for our people through the church papers.

In the summer of '87 a new two-story parsonage was built. G. M. Hallwachs was pastor at this time. He had 36 conversions and 31 accessions. The revival lasted nine weeks. He organized a W. M. S. this year. Monthly meetings were held. There were 38 members. In '91, under Fr. Theiss, the church was remodelled at a cost of \$400.00. C. P. Maas, '06-08, organized a local Ladies' Aid Society in July, 1908. '15-16, D. O. Wise was pastor. Under his administration about \$7,000.00 was secured in pledges for a new church, and a building committee was elected. '17-20, C. H. Hartman. The church was rebuilt in colonial style, costing \$16,000.00. It was dedicated by Bishop S. C. Breyfogel April 14, 1918. The Ladies' Aid Society and Sunday School each raised \$1,000.00. This church is constructed with an auditorium, two galleries with class-rooms below and above, basement under the whole church, equipped with electric lights, steam-heat, straight pews, chairs and choir loft. The seating capacity is 600. On dedication all departments of the church again pledged heavily to cover the indebtedness. The building committee consisted of pastor, J. C. Brunner, Jr., Wm. Beck, W. E. Brunner, H. Mayer, Ed. G. Seitz, and O. A. Unbehauen. O. A. Overholser was appointed here in 1921, and serves at the present writing, 1923.

MT. CARMEL, ADAMS CO., INDIANA

This appointment lies eight miles S. E. of Berne, Indiana. H. Arlen reorganized the society as Bethel Class in 1886, but it later was named Mt. Carmel. Previously as an unorganized class it belonged to St. Mary's Circuit up to 1875, when it was added to Decatur Mission. In 1876 it was added to Celina Circuit. In 1895 Wm. Ackerman had 23 conversions and 25 accessions. In 1897 it belonged to Berne Circuit, and then back to Celina in 1898. In 1905 the P. E. informed the pastor, J. L. Buyer, "You can drop, or continue this class as you feel about it." The class was revived. J. M. Lantz rebuilt the church and organized a Sunday School. In 1910 it became a part of Chattanooga Mission. In 1915 it belonged to Berne Circuit again. For pastors see St. Mary's, and Celina, until 1910 when it was served by E. R. Roop; '11-12, E. B. Jones; '13-14, J. L. Buyer, Jr.; '15, E. E. Roberts; '16, E. O. Habegger; '17, J. E. McCoy; '18-21, E. H. Baumgartner. It was added to Bryant Circuit, F. J. Stedcke, '22-23.

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NAPPANEE, INDIANA

In April, 1891, Aug. Geist and J. W. Metzner were assigned to New Paris Circuit, and were to take up this place as part of their work. In the latter part of 1890, D. S. Oakes preached in this town. A few Evangelical families from other fields had moved here. In the fall of 1891, A. Geist organized a society in father Jacob Phend's home, namely: J. Phend and wife; Samuel and Caroline Mosiman; John Moyer and wife. Soon thereafter Sol. Yoder and wife; Enos Newcomer and wife; John Ruhl and wife; and Mrs. Carl. S. Mosiman was the first class-leader, serving 12 years to 1903, when she moved away.

At the first, services were held in the Hartman Hall, then in the Coppes Hotel Hall. The first church (frame) was built in 1892 by the Mennonite Brethren in Christ, and the Ev. Association as a Union Church. It was dedicated in the fall by S. Heininger of Elkhart Division St. Church. D. Martz was P. E. The two denominations held a Union Sunday School. This partnership continued five years when in 1897 the Evangelicals bought out the half interest of the other church for \$900.00, and paid \$400.00 cash. S. Hofferbert was pastor at this time. The church was then rededicated. Improvements which cost \$3,000.00 were made. In the spring of 1897 Conference granted its pastor the privilege to collect funds on Elkhart and Kendallville Districts to liquidate a \$500.00 debt. In 1893 Nappanee, Island, Panama, and Hepton Societies became Nappanee Circuit.

The first board of trustees here were S. Mosiman, J. Phend and I. Moyer. This board with A. Miller, Engelmeier and Watterman of the M. B. Church, constituted the building committee. The Sunday School dissolved partnership during Reinoehl's second term. In — the church caught fire and suffered considerable damage, which, fortunately, was covered by insurance. Repeated improvements and repairs were made. Also street and sewer improvements were made at considerable cost. In 1903 the society bought an additional lot and built a commodious parsonage. The building of a modern church is now (1923) contemplated. The society has enjoyed a gradual and substantial growth from the start, the increase coming largely from the country appointments.

For ministers who served here, see Volume I. '14-16, E. E. Miller served; '17-19, A. H. Doescher; '20-22, A. B. Haist; '23, C. H. Hartman. Presiding elders always those of Elkhart, except 1897-98, when it belonged to Kendallville District.

NEW CARLISLE, INDIANA

In 1877 J. M. Gomer took up this place where six persons united with the Ev. Association. Nothing further is found.

NEW PARIS, INDIANA

New Paris Society was first organized in 1862 by Joshua Paulin who first preached here. Charter members were: D. D. Rohrer, John Unbehauen and

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wife, J. D. Unbehauen, M. Zimmer and wife, George Zimmer, David Dausman and wife, Elizabeth Croop, John Castetter and wife, John Swart and wife, James Philips and wife, Geo. Phillips, John Spiker, T. J. Heriman and C. A. McComber. M. Zimmer was the first class-leader; J. Phillips, exhorter; J. D. Unbehauen, S. S. Supt. All services were held in the German language in the old M. E. Church.

The first church (frame) was built in 1862 and was dedicated December 2, '62. The trustees were D. D. Rohrer, David Dausman and John Castetter. The cost of the church was \$1,400.00. This church was found to stand in the street and was moved to its present location in 1870 and was remodelled and rededicated. In 1897 it was sold to the Progressive Brethren after the present brick church had been built, which J. Rees commenced and W. H. Mygrant finished in 1897. The cost of this church was \$6,000.00. The dedication, however, had to be deferred, due to the financial burdens that involved the society, until January 22, 1899. Editor S. P. Spreng officiated at the dedication. This church is 41 x 49 feet, seated with circular pews, has a class-room, corner tower, art-glass windows, hot-air furnace, and has a part of the basement equipped for S. S. work.

In March, 1881, S. S. Albert reported that a revival meeting closed at New Paris, conducted by Savilla Kring, at which 70-80 bowed at the altar, of whom many were converted and 42 joined the Church. On January 13, 1885, D. Martz reported a meeting here declaring, "Old time religion and methods of work, had been pushed into the background to the regret of many members. Old time methods and gospel preaching were again tried for three weeks with no favorable results. But the few earnest ones became more determined. Then God sent the power in streams of light, showing the need of deliverance from sin. A real revival was on now. 47 persons were gloriously saved, 22 of them heads of families, and 35 joined the Church."

New Paris Society belonged to Elkhart Circuit until 1872 when Middleport, (now Dunlaps) Moors, (Ebenezer east of Syracuse), Harrison Centre, Island, Ringels, Billman's (west of Wakarusa) with New Paris was constituted New Paris Circuit. For pastors from 1862-72 see Elkhart Circuit. The following ministers then served: '72-73, Jos. Fisher; '74, H. E. Overmeyer; '75, D. J. Pontius; '76, J. F. Bockman; '77-78, A. R. Shafer; '79-80, S. S. Albert and H. Arlen the first year; '81-82, C. C. Beyrer; '83-84, D. Martz; '85-87, J. M. Dustman with D. D. Speicher the second year. For pastors from 1889 to 1915 see Volume I. '15, J. E. Young, '16-19, G. A. Weishaar; '20-23, R. L. Handschu. The presiding elders are those of Elkhart, except for 1897-98, when it belonged to Kendallville District.

The New Paris parsonage was built in the fall of 1881. In 1886 a new one was bought by the parsonage trustees: E. Sharpie, Levi, Stahley and Frank Ott, and has since been the home of the pastors. The first Y. P. Alliance was or-

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ganized in 1894 with Mrs. Ida Buttsfield, Pres., and the first Ladies' Aid Society was organized in 1895 with Orpha Maurer as president.

NEW HARMONY, INDIANA

The work here had its origin at Stewartsville, Indiana, formerly known as Paris, five miles N. E. of New Harmony. In 1842 Mt. Carmel Circuit preachers preached here. In 1843 this place became a part of Dubois Mission and was served by its pastors until Warrenton Circuit was formed when it was added to this field. The members in 1849 were: John and Caroline Hain; Emmanuel Rhein; Ludwig Miller; Father Weiss; Louis Miller; and Jacob Schnad with their families. Jacob Keiper was pastor in 1849 and also in 1854, when he names also these members: Ludwig and Catharine Barth, Mary Buckel, Fr. Keller, Chr. Rhein, Sam and Lizzie Brown, F. and Lizzie Schneck, John Kehler's, Herman Pretzst's. The preaching was in private homes. On March 5, 1855, a missionary auxiliary was organized and pledges taken amounting to \$45.75, after C. Glaus had preached a missionary sermon. At a revival meeting held this year in March, Keiper had to cease preaching one night because of the crying for mercy by penitents. They were all saved.

In 1859 M. Klaiber of Warrenton Circuit came into the vicinity of New Harmony to preach to the German families, who heartily responded to the Word as preached. Some were converted and a class was organized, namely: E. Miller and wife, Henry Miller and wife, C. Trometer, Elizabeth Schnarr, J. Hickman and wife, L. Hibner and wife, John Hein and wife. E. Miller was class-leader. The work prospered, but they had no church here. Worship was held in a Union Church. The other denominations here were English. By deaths and removals this society gradually died out. Some members moved closer to and into New Harmony. In 1899 this place was abandoned and its remaining members were merged with the society that was now organized in New Harmony. An eye-witness said about this abandoned society in early days, "The Spirit of the Lord so came upon the people that they broke out into loud praises and shoutings. Often services continued until midnight. Some would fall into a trance and remain so for hours after dismissal of the meetings." Part of the time this class was attached to Carmi Circuit, then to Enterprise, and last to Grayville Charge.

NEW HARMONY CLASS

The beginning of this society was in April, 1889, when E. J. Nitsche of Grayville Charge effected the organization. On July 11th a lot was bought for \$175.00 and a small frame church was built (26 x 40 feet) and was dedicated as Salem Church by J. Kaufman, P. E. Some of the charter members were: Ernest, Minnie, Mary, Caroline, and Emma Sundermeier; Albert and Louis Schumaker; John and Caroline Hain of Stewartsville; Albert and Mary Lauger; Fred and Marg. Sickman; Louis and Marg. Miller of Stewartsville, and Elizabeth Schnarr

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of Griffith. A. Lauger was first class-leader. At first the work developed fairly well, but later the enthusiasm waned and the class lingered along until 1918 when the property was sold, as ordered, for \$1,100.00. Half of it, by order of Conference, was given to the Linwood Church in Evansville, Indiana, towards its debt, and the other half to Grayville Society towards a new parsonage. For the most part, this society was served with Grayville, except five years when it was alone. During this time new life was manifest, but soon died out again, followed by an occasional reviving of the work. From this society went forth Victor Chafin as a missionary to Japan under another church mission board in which service he died.

NEW HOPE, OHIO

This class was situated in Preble Co., Ohio, north of Eaton. J. Keiper preached here in 1852. It was then a part of Miami Circuit of the Ohio Conference, and at the organization of the Indiana Conference remained with the Ohio Conference. In 1856 it was ceded back to the Indiana Conference, and was served by J. Keiper and P. Goetz. The members then were: John Breuscher's, Geo. Grenzlein's, C. Mangus', John Schafer's, Wm. Miller's. This society belonged alternately to Miami and Montgomery Circuits; in 1883 to Greenville, then to Richmond Mission, and then to Vandalia and then to Phillipsburg Circuits. There was at one time a parsonage in Mt. Hope. The time of the abandonment of this society is not known.

NEW LISBON, INDIANA

In the summer of 1847, G. G. Platz reported that the people here were building a church which was dedicated in the fall as Zion Church. C. Glaus was pastor. The class had been organized several years before. Early members were: Habel's, Deubler's, Hartzler's, and Berg's. In 1848 C. Glaus organized the first missionary auxiliary. In 1849 H. Ragatz reported three Christmas meetings in which 10 souls were saved. For list of pastors see E. Germantown. There was a Sunday School here in early days. The appointment was sometimes called "Jintown". A church was built in 1866 and dedicated November 18th. The society died out and the church was sold for \$175.00 in 1905. From this society went forth three ministers: Adam Hartzler and S. S. Albert in 1865. and Jacob Huntsinger in 1872.

NEW MADISON, OHIO

The class of New Madison was near the town of this name and was about ten miles S. W. of Greenville, Ohio, near the Penn. R. R. No further history was found.

NEWPORT, KY.

G. M. Hallwachs, when he was pastor in Cincinnati, conducted a Sunday School in this town just across the river from Cincinnati. After S. S. he would

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preach to the people. He had a fair start, but when Cincinnati was abandoned this place also was dropped.

NOBLESVILLE, INDIANA

Jacob Keiper, when he served Hamilton Mission in 1855, preached sometimes here in the court house and in the Presbyterian Church. A. Erbe and a brother Gerberich of the Ev. Association lived here then. In the vicinity of Noblesville, A. Nicolai and M. W. Steffey preached sometimes. The class in the city was organized in 1862 by E. L. Kiplinger.

In 1870 the Conference ordered the trustees of the Arcadia Society, Cicero Circuit, to sell their church, and apply the proceeds for the purchasing or building of a church in Noblesville. Ruben Riegel was the pastor. In 1871 a frame church was bought in the heart of Noblesville, and was remodelled and rededicated. At first the society seemed to prosper, but soon conditions changed. We never had enough substantial people here to give much prestige to the society. It belonged to Cicero Charge. In 1872-73, J. Wales was pastor; in '73 the name of the field was changed to Noblesville Circuit; in 1874, G. W. Freehafer; '75-76, A. R. Shafer; '77-78, A. Hartzler who died here; 1879, A. Geist; '80-81, D. Martz. In March '81, Martz reported, "This society is down to the verge of utter ruin, having dwindled down to less than 20 members, and with no S. S. and no prayer-meeting." He overcame certain difficulties and had a good revival with seven accessions the first year, and 25 the second, and reported 60 members, January, 1883. For pastors see under Cicero. A revival held here by Smith and Scheidler assisted by Miss Shawhan in 1888, resulted in 33 accessions. While E. E. Meyers was pastor he planned, for a Christmas entertainment in the church, a derrick, shaped like a natural gas-well derrick, and covered it with cotton batting. It was ornamented with many tapers and presents. But alas! In the midst of the program the burning tapers set the cotton on fire. The people, seized with fright, scrambled for the exits. But some heroically grappled with the fire and soon extinguished it after about three-fourths of the presents were destroyed. Nothing else was seriously damaged, and on December 31, the scheme was repeated, and all went well.

In 1892 H. E. Overmeyer reported conditions deplorable. Less than half of 84 members paid any salary. C. D. Rarey reported October, 1897, "This society had a red letter day". The interior of the church was remodelled, the expenses were more than met, and S. P. Spreng, editor, was present and reopened the house with special services. In 1893 efforts were made to sell the church and parsonage and to apply the proceeds toward a new church, but instead, the building was repaired and remodelled, with the hope of succeeding more substantially. But after repeated hopeful efforts and promising revivals the field had to be abandoned in the spring of 1912, and the Conference ordered the sale of the church property which brought \$3,500.00, of which \$500.00 was refunded to the

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Cicero Circuit for a new parsonage. The balance was applied as follows: \$1,000 to Brazil new church, and the rest was loaned to societies where new churches were being built. Charter members here were: Dr. D. Miesse, Daniel Miesse, Wm. Lieb's, Mr. Buck and their families.

NORTH LIBERTY, SALEM

Salem Society was about four miles north of North Liberty, commonly known as the "Souuseley" Class. This class dates back to 1864 when P. Roth took up this place. In 1866 this class, Tabor, Lakeville, and Roselle, about one mile south of Wanatah, became North Liberty Mission. In 1867 this mission was discontinued and the appointments re-attached to South Bend Circuit, except Roselle. In 1880 it was again a part of North Liberty Mission, and in 1881 it was joined to Mishawaka Circuit. On August 7, 1881, the brick church here was dedicated by Editor T. C. Clewell. Some of the leading members were Souuseley's, Flora's and Grove's. In 1898 this society asked Conference to allow it to move its church to North Liberty or to sell it, and apply the proceeds to the building of a new church in this place as it might be most feasible. Both were granted but neither was done. In 1901 North Liberty Mission was restored, including Salem. In 1903 it belonged to West South Bend Mission. In 1905 to Bremen Circuit. In 1908 services here ceased. For pastors see Tabor.

NORTH OLIVE, DEFIANCE CO., OHIO

This society was three miles south of Bryan, Ohio. The class was organized about 1882, or '83, by S. S. Albert who reported, Feb. 19th, that a protracted meeting was in progress with 13 seekers. A brick church was built and dedicated by Bishop J. J. Esher, February 4, 1884, as North Olive Church. The cost of the church was \$1,500.00. The membership was then 20 consisting of Hummel's, Boucher's, Schmarktenberger's. It belonged to Defiance Circuit, but in 1892 it became a part of Edgerton Circuit. In 1904 the society chose to discontinue their organization from a want of a future. The furniture was sold for \$25.00 and the church reverted to the owner of the farm of which this land was originally a part.

NORTH WEBSTER, INDIANA

This place was originally a part of Elkhart Circuit. In 1850, J. J. Esher and J. Wolf were the pastors and it then belonged to St. Joseph District of the Illinois Conference. Preaching was held in homes and schoolhouses. The members were then a part of the Ebenezer Class east of Syracuse, called "Beyrer's" Class. In June 1852 it became a part of the Indiana Conference. For pastors see under Elkhart Circuit up to 1872, when it became a part of Benton Circuit with P. Roth and Aug. Geist as pastors. In 1879 Webster Mission was formed, composed of N. Webster, Calvary, five miles south; Trinity (Snyder), and Beth-

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el, west of Columbia City; Larwill and Silver Lake, and was added to Ft. Wayne District. For pastors, see Volume I. '14-16, J. M. Kistler; '17, F. C. Wacknitz; '18, B. C. Earhart. In 1919 the place was abandoned.

Charter members were: Chas. Bougher and wife; Chas. Bougher, Jr., and wife; Jacob and Elizabeth Stemler; Henry and Christian Klein; M. Gugler and wife; Peter Young and wife and daughter Kath.; Adam Scherer and wife; John and Thelitha Bougher; Jacob Bougher; Matilda Klein, later wife of J. F. Bockman; H. Klein, first class-leader.

In 1864 the first church was built by M. Krueger near the west bank of Webster Lake. The trustees were Henry Klein, Chas. Bougher, Sr., and Chas. Bougher, Jr. Before the church was built, the Sunday School was held in what later became John Klein's warehouse. Then in an old schoolhouse where the first religious services were held. This was during the Civil War time. The second church was built by A. D. Kroft on Main Street, and was dedicated by S. H. Baumgartner, P. E., on November 23, 1913, under rather embarrassing conditions, as no bishop could be obtained, and L. S. Fisher had declined. When the P. E. arrived, he was informed that he must dedicate the church without all the windows in. There was no altar and pulpit, and the seats were not assembled; but work of setting up the pews, and fixtures continued until 11 p. m. Saturday. The church was dedicated on above date at which time \$2,500 was raised in cash and pledges. The total cost of the church was \$5,000.00. Opposition, indifference, and disaffection in the society caused a gradual decline. The church and parsonage were sold in 1920 for \$5,390.00 and the proceeds applied for a new parsonage in Columbia City, Indiana, costing \$4,550.00 leaving a surplus of \$774.72 to flow into the Conference treasury, which was applied towards building the Oakwood Park superintendent's home. This society worshipped in English since about 1884. It maintained a Sunday School to the end. It had a parsonage for many years.

NORTH WEBSTER, BETHEL

This appointment, sometimes called "West Columbia Class", lies three and one-half miles west of Columbia City. It dates back to 1870. For a long while this class worshipped in a schoolhouse, near where the church now stands. Charter members were: Father Haas and family, L. C. Mosher and family, Markwalter's, Harris', and others. The work developed slowly. A Sunday School was also maintained. Not until 1908, under the labors of D. R. Heil, did the society build a church. John Harris donated an acre of land. The Dunkard Church near here was bought, and rebuilt at a cost of \$850.00. Of this amount, \$635.00 had been pledged before dedication at which time the balance was secured. F. L. Snyder, a son of North Webster Circuit, dedicated the church in the fall. The dimensions are 30 x 40 feet. It has a tower and a pulpit recess. This class has always belonged with Webster except one year to Bippus Circuit. Since 1919 it is a part of Columbia City Charge, served by B. R. Hoover

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three years with success; 1922-23, B. C. Earhart. The field was transferred to Ft. Wayne District in 1920.

NORTH WEBSTER, TRINITY

This class was long known as the "Snyder Schoolhouse" Society. The Snyder family being the prominent one here. Also a Hoffer family lived here. The exact time when our church began to work here is not found. But Jos. Paulin and M. Speck preached in the vicinity in 1862; it was then called the Whitley County Class. The same ministers served here as at Webster. In March, 1884, W. H. Brightmire held a four weeks' revival, resulting in 23 conversions and 27 accessions, mostly heads of families. In January, 1886, another one was held lasting six weeks. F. L. Snyder, likely a convert of the previous revival, began to exhort in this meeting with great liberty and success, and 57 persons, mostly young people, were saved, and many joined church. From this society issued three ministers: B. F. Snyder, 1886, who later joined the M. E. Church in Dakota; F. L. Snyder, 1887; and F. W. Hart, 1888, who later joined another denomination. In 1908 D. R. Heil built a church about one mile west of the Snyder Schoolhouse and it was dedicated as Trinity Church by Editor C. Staebler, of Cleveland, Ohio, May 10, 1908, at a cost of \$1,912.47. The class remains small but maintains a Sunday School.

OAK GROVE, INDIANA

This was Oak Grove Schoolhouse Class in Fulton Co., three miles S. W. of Rochester, Indiana. It was taken up by J. Wales with Rochester Circuit. Some of the members were: Hunter's, Philip's, Perry Rice, Henry Ault's, and White's. Most of the people were renters, and therefore no permanent work could be established. Later some moved into Rochester where they joined our church, and some joined at Burton. L. Newman was about the last minister. He preached here regularly for four years. A church lot was bought, but a church was never built, for reasons above given. The lot was later sold.

OAK GROVE, WILLIAMS CO., OHIO

J. M. Kronmiller took up this place about seven miles N. W. of Bryan, Ohio, in 1852. The class is also known as Jerusalem. K. organized a class here. Services were held in a schoolhouse alternating with the M. E. and the U. B. people. Our services were then exclusively German. This society was a part of DeKalb Circuit until 1859, when it became a part of Defiance Mission which now embraced the appointments east of the St. Joseph River. In 1875 this class with Edon, West Buffalo, Florence, Schotts, Hicksville, and Fish Creek (Edgerton) became Edgerton Circuit. In 1878 this field was served jointly with Defiance by B. F. Dill and A. O. Raber. In 1879 it was alone again. From 1852-65 this class belonged to St. Joseph District when the name was changed to

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Elkhart District, and remained with it until 1871 when it became a part of Ft. Wayne District, until 1895 when it became a part of Kendallville District for four years; then it was placed back to Fort Wayne District where it has remained since. For a list of pastors see DeKalb Circuit up to 1859, then under Defiance up to 1875, then to Edgerton up to 1903, then to Hicksville up to 1907, then again to Edgerton to 1923. Edgerton became a mission in 1901 and a circuit in 1912.

In 1881 the first church (frame) 32 x 46 feet was built on a stone foundation with a small belfry and bell. A. R. Shafer was the pastor. It was dedicated December 20, 1881, by D. S. Oakes, substitute for M. Krueger, P. E., who was ill. Over \$300.00 was raised on dedication day. In 1881 the schoolhouse was closed against our people. They were not well-to-do. Building a church was a great undertaking. In December, 1881, after dedication, S. S. Albert held a revival here resulting in 35 conversions and 26 accessions. Thus God's approval was given. The progress of this society has been rather slow, partly due to three similar denominations working here in close proximity. The worship became English about 1890. There has been a Sunday School maintained from the beginning. This class furnished four ministers: Henry Maier in 1861. He became a Civil War Veteran in 1864. See Vol. I. Rob. Rainey in 1882; G. F. Zuber, in 1896, son-in-law to R. R., and Schuyler D. Rainey, son of R. R., in 1904.

OLIVE CENTER, INDIANA

This class was near New Paris. In 1884 when D. Martz held a meeting here in September, four persons were reclaimed.

OAKWOOD, OHIO

This class lies five miles east of Bryan, Ohio. In the spring of 1922, H. S. Berger of Edgerton Circuit, took up this abandoned M. E. community. He held a revival meeting here resulting in a score of conversions. In April, 1922, his successor, R. L. Haley, organized a society with 11 members. He held a revival in the winter of 1923 when more united with the Evangelical Church. The old M. E. Church property was bought for \$225.00. Some repairs were made and the church was dedicated by S. H. Baumgartner, P. E., April 29, 1923, as the Oakwood Church. We have a good frame church here with circular pews in it. It has a corner tower with bell, and a pulpit recess, a total value of \$3,000.00.

OLNEY, PRAIRIE CLASS, ILLINOIS

The work of the Ev. Association in Richland Co., Illinois, had its beginning in what was known as "Grand Prairie" about three miles N. E. of Olney. This was in 1842 when Chr. Augenstein of the Ohio Conference served here. He preached in private homes. He had great opposition. In 1843 the Ohio Conference took up this community as a mission which embraced Wabash, Edwards,

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Richland, Lawrence, and Clarke Counties in Illinois, and Dubois County, Indiana. Chr. Lintner and A. Nicolai were the first missionaries. Under their labor Henry Zwallen was converted to God and was the first to join the Ev. Association. Before going to the Conference session in 1844 Zwallen was asked, "Is it worth the effort to continue here?" He begged that efforts might continue one more year. It was done and fruits began to show. A. Nicolai and G. G. Platz were now pastors. The Illinois Conference was organized to which this mission now belonged. Souls were saved each year and joined the church. Prayer meetings were held without a regular organization. In 1845, by dividing this mission, Olney and vicinity became a part of Mt. Carmel Circuit. Simon Tobias and Ph. Bretsch were the pastors. They organized a society with the following members: Henry Zwallen's, Chr. Weiss', Chr. VonAllman's, C. Schwartz's, and B. Willeman's. Zwallen was the first class-leader. Their services were often very spiritual. Outsiders freely indulged in mockeries and Satanic revenges. In 1846 J. G. Miller and J. Trometer were pastors; 1847, Wm. Fichte. Sickness compelled him to resign. Then Chr. Glaus took his place. Some souls were saved and joined church. In 1848 C. Glaus again was pastor. In 1849 this field was divided, the northern part becoming Marshall Charge. Olney remaining with Mt. Carmel Circuit. S. Dickover was pastor; 1850, H. Ragatz. A church was now the great need. The undertaking was great but it was built and dedicated in May, 1851, presumably by Geo. A. Blank, P. E. In the 1851 session of Conference, Geo. Messner, and J. F. Wolf were appointed, who served both fields, Mt. Carmel and Marshall. Many souls were converted in this church, but later the work centralized in Olney and this class was discontinued and the church was sold.

OLNEY, FOX RIVER CLASS

This class was about three miles west of Olney. U. Feuchts lived here. It was organized in 1853 by P. Burgener. It never had a church building. Several camp-meetings were held here.

OLNEY CITY SOCIETY

The organization of this society resulted from an influx of members of the above two classes in 1853. At this time the Mt. Carmel Circuit was divided and the northern part became Olney Mission with P. Burgener, assigned. With a depressed spirit and fear he took up the task. He had 13 conversions and 14 accessions. Then he organized a society with the following members: P. P. Bauer (class-leader) and wife; Chr. Heim and wife; Mr. Huegel and wife; John Bohren, son and wife; and Minnie Schwebel. Later Ameter's, Stahley's, and Zimmerly's moved in from Grand Prairie, and Guyot's from Little Wabash, U. Feuchte from Fox River, Yelch's from Marshall and Volmer's from Big Creek Marshall Circuit, and Nuding's from Ohio.

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The first quarterly conference held in Prairie Class consisted of Chr. Glaus, P. E., P. Burgener, P. C., C. Schwartz, and P. P. Bauer, class-leaders, Ulrich Feuchte and H. Zwallen, exhorters. The second one was held in Olney in a schoolhouse. This meeting resulted in six saved and 14 accessions. At the close of this year's work, \$700.00 was secured for a church in town. A lot was bought from P. P. Bauer. In March, 1854, work began, but the building was not finished until July 15, 1855, when it was dedicated as "Emmanuel Church" by S. Dickover, P. E. In 1854, P. Burgener was returned. He conducted a catechetical class, and some of the catechumens were converted during this year, to his great joy. There was prejudice against such work, fearing it would lead to mere confirmation, but this fear gradually vanished. A parsonage also was built this year, and was constantly in use until 1885. It appears, however, that in 1862 Wesseler bought the house and moved it east beyond the present grist mill where it continued to be used as a preacher's home to above date.

In June, 1855, B. Ruh was pastor; 1856, Jos. Fisher and C. Wessling. They served this field jointly with Mt. Carmel. In 1857-58, J. Fuchs served this charge with D. Bartholomew and C. Kohlmeier first year. They served Olney, Mt. Carmel and Carmi fields together. In 1858 Olney was alone. A camp-meeting was held this year in July, four miles N. W. from here on Laur's farm, and also in August, 1859. In 1858 a church bell was installed and the church debt paid in full. C. Heim received quarterly conference license January 22, 1859. In June, 1859, Olney was made a circuit with C. Wessling, pastor. He had 50 conversions and 53 accessions; 1860, C. Kohlmeier was pastor. At the 4th quarterly conference Jacob Grueneisen of Olney and C. F. Matthias of West Salem were licensed as preachers on probation. In 1861-62 Wm. Wesseler served this place. In August, 1862, a camp-meeting was held on the farm of Bro. Bushone, three miles from town. 1863, Geo. Schmoll. In 1864 Olney was served with Mt. Carmel by H. L. Fisher and A. Parker; 1865, J. Berger. He had great success. 1866-67, C. Glaus; 1868-69, J. M. Kronmiller; '70-72, J. Kaufman. Many were saved and the present church lot was bought and the third year Olney was made a station. 1873-74, C. Tramer. 1875-77, Wm. G. Braeckly. The last year was only six months due to the organization of the South Indiana Conference. He compiled the history of Olney up to date. The second church (brick) was built in 1877. It was dedicated September 30, '77, by Bishop T. Bowman. The cost of the church was \$12,000.00. The size was 45 x 75 feet with a tower 137 feet high and an 840-lb. bell. In the rear are two galleries, one on each side of the tower and two class rooms below. \$2,100.00 was raised on dedication day. He had 26 conversions and accessions.

In 1878 M. Speck was pastor; '79-80, J. C. Young; '81-83, H. Schleucher; '84-85, Wm. G. Braeckly again. A parsonage was built in 1884 costing \$842.00. The Conference voted the society \$600.00 to apply on the \$900.00 church debt. 1886-87, W. L. Luehring served here. In his second year English preaching was

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introduced for every alternate Sunday evening. 1888-89, E. R. Troyer was pastor. 38 were saved and joined church. 1890, Wm. Koenig; '91-92, E. Bohlander. He resigned soon after Conference session in the second year, and C. Kohlmeier filled the vacancy; 1893-94, F. Rausch. On May 18, '93, the society voted 50 to 7 for English evening services. This was ratified by Q. Conference. In February, 1894, Rausch reported 36 saved and 22 accessions. '95-97, Geo. Roederer. He had 74 conversions and 50 accessions. The Y. P. A. and S. S. bought, in 1895, a \$300.00 organ. In 1896 the Ladies' Aid Society enlarged the class-rooms. In the fall of 1897 the Louisville District Y. P. A. convention was held here, followed by a revival resulting in 34 conversions and 22 accessions. 1898-99, D. B. Koenig. In '98 Olney became the second time a station. Koenig had 42 conversions. He improved the church and the parsonage during his second year, and organized a W. M. S. 1900-02, B. Schuermeier, who had 26 accessions. The church tower was struck by lightning and was then lowered to its present height for \$144.00. '03-04, D. D. Speicher. J. M. Haug died in the fall of 1904, and Speicher was elected in his place for the district, and N. J. Platz and C. Kohlmeier took pastoral charge. It became a mission again in 1904. '05-07, M. W. Sunderman. The German Sunday A. M. worship now entirely ceased. In 1906 Bompus was served with Olney. A furnace was installed this year. The parsonage was remodelled. A Men's S. S. class was organized. Sunderman had many conversions and accessions. Olney was again made a station in 1907. '08-12, A. B. Haist. In all he had 69 conversions and 53 accessions. Electric lights were installed, graded S. S. lessons were introduced; a piano was bought by the Y. P. A. and the Ladies' Aid re-decorated the auditorium. In 1911 an orchestra was organized; cement walks built and the church building fund started. In 1913-14, M. W. Sunderman again. The parsonage was enlarged and modernized. '15, C. P. Maas. The woodwork of the parsonage was repainted. '16-17, H. E. Eberhardt. The first year the parsonage was raised, and basement cemented, and a cement porch added, and other needed repairs made, all at a cost of \$700.00. Eberhardt introduced the duplex envelope system for support. '18-23, J. W. Thomas. His administration was marked with progress and had up to 1923, 39 conversions and 52 accessions. Olney belonged to the following districts: 1852-70, Wabash; 1871-75, to Evansville; 1876-92, to Olney; 1893-07, to Louisville; '08-09, Evansville; 1910, to Indianapolis.

OTTS, SOLOMON'S CREEK, SALEM

John Hall was the first Evangelical preacher that visited this place in 1842. This society lies two miles south of Benton, Elkhart Co., Indiana. On a Sunday in November, 1843, Geo. A. Blank and Daniel Kern held a meeting here. As yet there were no members here. They were however hopeful. This territory then belonged to Ft. Wayne Mission of the Indiana District of the Ohio Conference. In May, 1844, at the organization of the Illinois Conference, it became

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a part of it, with Geo. A. Blank and S. Tobias, pastors. In 1845 when Ft. Wayne Mission was divided into St. Mary's Mission, and Elkhart Circuit, this place stayed with the latter field. The dividing line was running north and south, a little west of Huntington and Kendallville. Geo. G. Platz organized this class (Salem) February 1846, with 15 members. Samuel Ott and wife, Jacob Ott and wife, Michael Ott, John Ott and wife, John Black and wife and daughter, James Rookstool were the members. (Three missing.) In 1846 Platz and Wm. Kolb were pastors. The first church, 30 x 30 feet, was now built and dedicated October 18, '46, by A. B. Schafer as Salem Church, it was the second one in the Ev. Association in Indiana, the first one being in E. Germantown. On Saturday, Oct. 17, the first service was held in it, and the meeting continued until Wednesday. Sinners were saved, and jointly with the dedication, the Lord's Supper was celebrated amidst much weeping. Believers were quickened in spiritual life and reconsecrated themselves to God. Unity of spirit prevailed. Just a year before had occurred the first conversions here. This church was replaced by a massive brick building in 1874. Dimensions were 36 x 54 feet. It had a high tower and good bell, and furnace. This was dedicated January 17, 1875, by Bishop R. Dubs. He reported, "To date I have not seen a more beautiful country church anywhere in the Ev. Association." \$2,000.00 was needed. One brother pledged \$1,000.00 and one \$900.00, these were big sums for this time.

In May, 1847, a "Big Meeting" was held here by A. B. Schafer, P. E., and pastors, C. Glaus and Wm. Fichte, resulting in some saved. In 1848, S. Dickover and B. Uphaus; '49, G. G. Platz, Geo. Messner and B. Uphaus; '50, J. J. Esher and J. F. Wolf and C. Augenstein, P. E. This year the first parsonage, 20 x 28, was built by order of Q. Conference. It was the parsonage until 1875. It was repeatedly occupied by two families. It had four rooms until D. S. Oakes and J. K. Troyer together moved into it. They added each a room, and thus peacefully lived under the same roof. This historic building still stands on the old site.

On November 30, 1852, Esher began a meeting here. The Lord was present with great power the first night. On Saturday many were at the altar. Sunday night the spiritual power was overwhelming, preaching had to cease, meeting lasted day and night with brief intermissions. All secular work that could wait was dropped. There were 15 conversions and 10 accessions. Esher reported, "I never before enjoyed such a joyful communion with God". He characterized this meeting for the circuit as "Elijah's rain on the parched land of Israel". In 1851, J. H. Ragatz and Jos. Fisher; 1852, Jos. Fisher and B. Ruh. At the close of this year Fisher revised all the class-books for his successor. Members then were: Michael Ott, leader; Jacob, Margaret, John, Ellen, Samuel, Anna Katharine, Emelia, Susan, and Lucinda; Levi Alaway; Fr. Black, exhorter, and John, Magdalena, Sally, Isabell, Susan; Peter and Susan Darr; Martha and Susan Kiston; Nimrod and Anna Pricket; John and Sophia Kiston; John and Kath.

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Rookstool; Jacob, George, Mary, Michael, Katharine, and Daniel Ott; Marg., Kath. and John Rookstool; J. W. Hire. Fisher characterized them as "a fine society, some are working earnestly for the Lord, but some of the younger are lukewarm". The society was divided into two classes, the second one being three miles south of the parsonage and worshipped in a schoolhouse near to Mike Ott's where only English was preached. At the church there was some English preaching.

For pastors up to 1871, see Elkhart Circuit. In 1872 it became a part of Benton Circuit with P. Roth and A. Geist, pastors. In 1873-74, Adam Hartzler; '75-77, Fr. Launer; '78, D. S. Oakes; '79, it was added to New Paris Circuit where one finds list of pastors up to 1899, when the members here were merged with Syracuse Society. On October 18, 1896, it held a semi-centennial anniversary service with D. S. Oakes, P. E., as speaker. He said, "Just 50 years ago on this date and place, the first church of the circuit and of the Ev. Association in Northern Indiana was dedicated. Of the 15 charter members there remained Michael Ott, Sr., 83 years old, and Michael Ott, Jr., 68 years old. This society was the nucleus for our work in Northern Indiana. Here, until 1875, was the parsonage for Elkhart Circuit, planned by J. J. Esher. Up to 1896 the Elkhart Circuit was divided and subdivided into 25 charges and nearly 50 churches." In the afternoon a short history of the society and work was given by O. Also testimonies and tributes were given by the members and descendants of pioneers, interspersed by the singing of inspiring songs. It was a blessed day. In the evening an interesting Y. P. A. meeting was conducted by Mrs. Orpha Maurer of New Paris, followed by another sermon.

At the session of 1899 the society petitioned Conference to permit them to sell the church and use the proceeds for building a new church in Syracuse, Indiana. This was granted. The members here were merged with Syracuse Society which was organized by J. J. Wise, pastor of New Paris Circuit, just before the Conference sessions of 1900. The reason for this transfer grew out of the fact that the old members had died, and many of the younger ones had moved away, and chiefly because the U. B. Church had wedged itself into this community previously with a church within a stone's throw of ours for proselyting at our expense. Thus the field was divided, and the work made hard. The church was sold to the Dunkard Brethren. For further history see Syracuse.

An Incident: At the Conference session held here in 1855 the stationing committee was about to read the report, when the sudden appearance of a stranger halted proceedings. He handed a document to the Bishop, who read it, and then handed it to the presiding elders. The committee retired once more. This stranger had just arrived from Philadelphia, Pa., where he had applied for work in the Penn. Conference. Not being needed there, he was told to go to the Indiana Conference. He had on a satin vest and wore a "goatee" beard. Men in these days were to be clean shaven. While the committee was out, this stranger's

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appearance received some consideration by the waiting members. "Goatees" were not supposed to be worn by converted men. One Peter G. was very emphatic against such things. But when the stationing report was read, the man, C. Wessling, was stationed with Peter G. on St. Marys Circuit. Peter hung his head. He did not want this man for colleague. He left the session without signing the proceedings, or saying a word to his young colleague. Wessling had come from Basel, Switzerland, where he had attended a theological school. He had a hard time to get started in the ministry, but by hard study he became very proficient and successful and was later sent to Texas as a missionary of our denomination.

* A Serious Episode: At a camp-meeting in 1854, at Ott's, one night the devil let his imps loose in the personnel of a rough gang of men, after the close of the night service. The people had retired when this gang broke in upon the encampment, cutting tent-ropes and setting fire to the tents. M. W. Steffey and S. Dickover, watchmen, aroused the sleeping men for help to catch some of the intruders, and tie them with ropes and straps. The ringleader tried to throw a club at Steffey, but missed him and hit one Klein, who fell to the ground unconscious. Another of the gang yelled out, "Lacy, you hit the wrong man", and all made their escape. But the next day Lacy was arrested and arraigned before a civil magistrate and was heavily fined. Lacy sought revenge on Steffey and Dickover, but failed in his wicked intentions. Shortly afterwards the civil authorities sought him for attempted horse-stealing. He eluded them, and left the community and there was no further disturbance.

PARIS, INDIANA—POSEY CO.

This class existed already in 1853 when B. Uphaus preached here in the homes of Miller's, Brown's, Barth's, Riehm's, Schneck's. Later this field name was made Stewardsville, which is five miles N. E. of New Harmony, Indiana. See under last name.

PERU, INDIANA

Fr. Geisel of Waupecong Mission, in 1854, states in *Christliche Botschafter* that he preached in Peru, but that only a few attended though many Germans lived here. Later this city was again taken up by Bunker Hill pastors, as an appointment in the home of Mr. Ulrich, a wagon-maker, who moved here from Iowa. S. H. Baumgartner was the last one to preach here in 1890. By request of the family he quit due to the fact that U. became a "hobbyist" on Christ's second coming, and insistently brought up the subject after the close of each service. This greatly embarrassed the family, and therefore they made the above request. Previous to this time some preaching was done by our pastors, two and three miles W. of Peru in the Spangler neighborhood.

A number of Evangelical families having moved into and near Peru in 1897-98, J. Wales of Logansport, Indiana, held religious services here early in 1898

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by instruction of his P. E., J. H. Evans, on every alternate Sunday. Meetings were first held in the African M. E. Church, then in the Wesleyan Church in North Peru. On November 26th, the society was organized in the home of Geo. Vanblaricom by Wales. Charter members were: Dora P. Daufel; Geo. Vanblaricom; Alva Harrington; Leonard and Susana Lippold and daughter Anna; Leona Crowder and Elizabeth Collins, with Vanblaricom, class-leader, and Miss Daufel, exhorter, and secretary of the society, and Harrington, steward. The society named itself, "The Band of Workers". On December 6, 1898, the "Bears Hall" upstairs on E. Third Street, near Broadway, was secured for a place of worship for \$6.00 rent per month, and \$3.00 for gas. On Sunday, December 11, with three Evangelicals and one other present, the first sermon was preached here in the hall. On Wednesday, December 14, the first prayer meeting was held with six present. On New-year's Day, 1899, J. H. Evans, P. E., preached here and encouraged the continuance of the work. The Sunday School was organized February 19, '99, with A. Harrington, Supt. The first Sunday School session was held February 26 with 17 present.

In April, 1899, Peru was taken up as a mission and E. J. Oliver became pastor, and S. H. Baumgartner, P. E. The first quarterly meeting, April 14, was a blessed one. Henceforth preaching was regular, twice each Sunday. On November 23, 1899, at a society meeting, it was decided to build a church. December 4th a Gospel meeting was held in the "little upper room". Estella Stevens was saved, and was the first child to join church and receive the rite of baptism. During this year there were three conversions and six accessions. In 1900 Oliver was returned. The first Children's Day service was held this year. On August 5, 1900, the first W. M. S. was organized. He had three accessions. On April 7, 1901, he preached his last sermon from Matt. 28:16, "He is not here for He is risen". On April 8th he hastened to conference session at Berne, Indiana, where he was assigned to E. Germantown. On his way home in Peru he met his tragic death. See Volume I. F. F. McClure became pastor in 1901. May 9th the society's name became "First Evangelical Church" by its own action. Trustees were now elected, namely: Geo. Lippold, Geo. Vanblaricom and F. F. McClure. Also a building committee, namely: Dora P. Daufel, Anna Lippold, Geo. Vanblaricom, Alva Harrington, Mr. McCurdy, Elizabeth Collins and Milo Baker. May 18th the trustees bought a lot on N. W. corner of Fifth and Water Streets for \$1,000.00, \$350.00 cash, the balance on July 1st following. September 23, 1901, the contract for a S. S. auditorium, on the center of the lot, was let. January 12, 1902, the last service was held in the hall and January 19, their new place of worship was dedicated to God, by Bishop T. Bowman. The day was crowned with glorious success. This auditorium is 28 x 43 feet, built of brick with slate roof, artglass windows, one a memorial to Rev. Oliver, and is furnished with electric lights, carpets, chairs, and pulpit. The cost was \$2,400.00 which amount was nearly all raised this day.

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A series of Gospel meetings followed resulting in 15 accessions. In February, 1902, the society borrowed \$500.00 to pay off all debts requiring immediate settling. In '02-03, McClure was returned. On March 18, '03, a Y. P. A. was organized with 29 members. This year resulted in five conversions and 16 accessions. In 1903 he had 17 accessions. 1904, B. Schuermeier had two conversions and four accessions and organized a Junior Y. P. A. 1905, F. F. McClure again. On December 21, '05, Mother Newman died, leaving by will \$500.00 to the society towards completing the church. January, 1906, McClure conducted a revival, resulting in 37 conversions and reclamations, and 15 accessions. 1906, W. E. Snyder, pastor. This year the foundation of the main church was laid at a cost of \$585.00. 1907, S. was returned and had 14 accessions, and obtained the bequest of Mrs. Newman. '08, C. Harms. Due to illness he resigned in October, and J. L. Speicher filled the vacancy. He was returned in 1909 and built the main auditorium, which was dedicated November 7, '09, by Bishop S. C. Breyfogel. The cost of the church was \$5,487.25. \$2,200.00 was obtained in cash and pledges on dedication day. 1910, E. C. Ewald, pastor. He worked faithfully until he fell a victim of typhoid fever, March 9, 1911. C. W. Spangler finished the Conference year. '11-14, C. P. Maas. The last year, as a result of the "Bob Jones Union Meeting" in Peru, he had 97 accessions, and 108 for the year. Membership was now 167. During the flood in March, 1913, the church was badly damaged by it, requiring a big expense to refit it for service. Through a general flood fund of the Conference, for all damaged churches, the repairs were made. This Samaritan act was much appreciated. '15-16, F. J. Stedcke. Under his supervision the spacious modern parsonage was built on the rear end of the church lot at a cost of \$3,000.00. On March 26, '16, closed a four weeks' revival, conducted by Evangelist C. A. Glass, resulting in 30 saved, 11 accessions. The first Teachers' Training Class was graduated here this year. '17-20, C. Geist. Necessary improvements were made in the basement, costing about \$700.00. 1921-22, C. Hartman. Some repairs were made. 1923, Geo. J. Long.

PHILLIPSBURG, OHIO

We will first give a brief history of Montgomery Mission, originally called Miami Circuit. It belonged to the Ohio Conference up to 1856. Services by our preachers in this section began early in the forties. In 1852 J. G. Wolpert (later missionary to Germany) and J. Walz held a "Big Meeting" in the U. B. Church in Vandalia, Montgomery Co., Ohio. It resulted in a new spiritual awakening in this county. The opposition was great but continued prayer and faith in God brought victory. Souls were converted and joined the Ev. Association. 1853, Wolpert and Ph. Schwartz. In November a special Gospel meeting was held in the home of S. Seibel near Phillipsburg. Day after day penitents came to the altar and were saved. Another was held at S. Witmer's in Miami Co., and a third one in Darke Co., at Wm. Miller's, all with good results. At the last place

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arrangements were made to build a church. 1854, Ruben Riegel and Simon Schwartz. 1855, Ph. Porr and Samuel Hoy. 1856 Miami Circuit was transferred to the Indiana Conference with J. Keiper and Peter Goetz as preachers, and A. B. Schafer, P. E. of Whitewater District. This circuit then included Darke, Miami, Montgomery and Preble Counties in Ohio. Members in and around Phillipsburg as found on Porr's record were: And. Seibel (leader) and wife, and children, Magdalena, Elizabeth, Samuel, Eckhart, and Christopher; Henry and Anna E. Stockum; Elizabeth, Henry, and Mary Stuhlman; Anna C. Scheideman; Cath. Wittekind; John, Mary, and Mary, Jr., Heberling; Joseph and Lucinda Bartel; Henry Schafer; Elizabeth Breidenbach; Henry and Mrs. Erbe and son John; Henry and Mrs. Emrick; Mary Stauman; Geo. Basch; and Sabastian Monch.

For pastors see Volume I. In 1859 Miami Circuit was divided into Montgomery Mission and Greenville Circuit. The same year D. Bartholomew organized a society in Phillipsburg, which then belonged to Montgomery Mission, which embraced this society, Troy, Vandalia, New Hope, Eaton, Germantown, Ohio, Seibel's, and Witmer's, etc. In '65 the mission became a circuit now including Harrisburg and Schring's Classes. In 1868 it belonged to a circuit with Richmond Mission, served jointly with it by Jos. Maier. 1873-75, New Hope, Glucks, Richmond and Miller's Classes were detached from the circuit, leaving with it Phillipsburg. In '92 this circuit was now divided into Greenville and Phillipsburg Mission. '16, W. H. Mygrant served; '17-18, E. D. Haley; '19, C. Coverstone; '20, B. C. Earhart; '21, P. S. Speicher; '22, B. R. Hoover; '23, W. Zimmerman.

In 1861 a parsonage was built in New Hope, Ohio, costing \$300.00. On January 15, '82, the church at this place was dedicated to God by C. C. Baumgartner, P. E., jointly with a quarterly meeting. The present parsonage in Phillipsburg was bought 1881 for \$190.00, and has since undergone extensive repairs and improvements. The society is small from lack of unanimity, aggressiveness, and determination. A small S. S. is maintained here. The field is somewhat limited.

PIERCETON, INDIANA

This class was five miles north of Pierceton, Kosciusko Co., Indiana. It was also known as "Calvary" and belonged to N. Webster Charge. The class was founded in the summer of 1869 as a result of a protracted meeting held here. A church was built and dedicated December 25, 1870, by Editor R. Dubs. \$700 was needed on dedication day. The weather was cold and snowy. The preaching was in English. Moses Beyers and Father Klein were present, each giving \$50.00. Dubs reported, "It was understood that a certain sister denomination should have the use of the building if she helped to pay the debt. At first the Baptist friends hesitated to help, rather assuming that the Albrights could not pay for it, and that they could then get it cheaply. But to their surprise they

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saw already in the morning that the debt was going to be covered, and so towards the last in the evening service these people hurriedly helped to cover the balance so they could claim the use of the church. Why the class ceased to function is not fully known. In 1891 the church was ordered to be sold and the proceeds to be applied to the building of a parsonage on N. Webster Mission. In 1893 the church was sold to the Baptist people for \$135.00. The same pastors served here as in N. Webster.

PLEASANT PLAINS, ELKHART CO., INDIANA

This class about two miles east of Elkhart was taken up by M. W. Steffey in 1853, but it never developed sufficiently to warrant continuance.

PLEASANT VALLEY, OR BLACK OAK, FULTON CO., IND.

Pleasant Valley Class has mostly belonged to Rochester Circuit. In 1887 J. Wales took up this appointment known as "Black Oak" Schoolhouse (Dist. No. 4). Meeting with encouragement he organized a class composed of Daniel Struckman and wife, Isaiah Goss and wife, Oscar Baldwin and wife, Wm. Paulson and wife, Mrs. John Cummings, Mr. Gaskel and wife, Laf. Fenstermaker and wife, Wilson Bolls and wife. First it belonged to Twin Lake Circuit. The first board of trustees were elected January 31, 1887. They were W. Bolls, I. Goss and Wm. Paulson. The church was built in 1887. D. S. Oakes was to dedicate it August 14, but due to heavy rains it was postponed to September 4, and was dedicated by A. O. Raber of Rochester, Indiana. Only a small sum was needed to cover the debt. This class had a Y. P. A in 1893. February, 1894, it had a membership of 85. By many removals and lack of spiritual depth, the society dwindled to a much smaller membership. The class was discontinued in 1905 and the members were merged with Rochester Society. In 1909 the members of this community were again reorganized and detached from Rochester Station and attached to Rochester Mission. In 1913 it was added to Culver Circuit, but in 1915 it was again merged with Rochester Circuit. This class is still existing, but is small from lack of permanent farmers here, and spiritual indifference of many who lived here. For pastors see Grand View.

PIQUA, OHIO

There was a class near here in the fifties, and belonged to Miami Circuit in Ohio. It, however, was short-lived.

PORTLAND, INDIANA

E. R. Troyer claimed to have been the first Evangelical preacher that preached in Portland, which was in 1873, while he served Greenville Circuit, which then included Bethel, south of Ft. Recovery; Emmettsville, west of Ridgeville, and Haley's, N. E. of Portland. The work around Portland had continued

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from 20 years before. But in 1885 Portland Mission was established embracing Bethel, Haley (Zion) and Pleasant Plain, L. S. Fisher, pastor. The work in Portland was brought about by Evangelical members moving into the city. These, Fisher organized into a society, and also organized a S. S. Worship was in an upstairs hall. This was inconvenient for old people. To build a church here was a herculean task. In 1886 Portland City was alone. L. S. Fisher was returned. Before the year closed he was appointed by the board of missions to go to Oregon as a missionary. He was succeeded in Portland by his brother, I. B. Fisher, for 1887-88. 1889-90, W. H. Brightmire. June 24, 1889, the building of a brick church was undertaken, and was ready for dedication January 24, 1890. Bishop T. Bowman officiated. The size was 40 x 65 feet, with a corner tower with entrance, two class-rooms and gallery. The cost, exclusive of lot, was \$4,500.00. The society's accrued interest in a Building and Loan Association of \$1,000.00 was now drawn and applied to the church debt. The dedication day was extremely discouraging as it rained all day. People stayed at home. The pastor was prostrated from over-work. But nevertheless, the Lord dispelled fear from the people's hearts. James Graves, not a member, gave noble financial aid and besides collected between \$600.00 and \$700.00. The building committee was composed of the pastor, and Wm. and John Easterday. '91-93, F. E. Zechiel. He closed a revival in February, 1894, with 46 conversions and the year with 54 accessions. For ministers from '94-15 see Volume I. In 1896 the membership was 139, and the S. S. was the second largest in the city. A Y. P. A. and a Band of Hope was organized. The field was attached to Indianapolis District in 1899. F. S. Erne, '07-08, had a great loss of membership. In 1907 a parsonage was bought which added greatly to the convenience of the incoming pastor. But soon, due to heavy indebtedness, and reduced membership, and remodelling of the church costing \$2,000.00, the parsonage had to be sold to pay the church debt. L. E. Smith enlarged the gallery and pulpit rostrum, re-seated the church with circular pews at a cost of \$1,000.00. '15-17, J. H. Arndt; '18, R. Gaunt, who resigned before the year was up. 1919-22, F. B. Walmer. Both Arndt and Walmer labored praiseworthily. '23, C. H. Burgener. This society sent out the following men to preach: John Rees, 1888; W. H. Stowell, 1909; E. D. Haley, 1912; Geo. W. Shanyfelt, 1923.

PORTLAND CIRCUIT—BEAR CREEK

This class was organized about 1880 by E. T. Hochstettler. Charter members were: Wm. Metzner and wife, Edw. Pape and wife, Sam. Jones and wife, Geo. Flauding and wife, Henry Flauding, George Logan and wife. For some years prior services were held in an unfinished church. But it was finally finished and was dedicated October 30, 1881, by C. C. Baumgartner, P. E., as "Bear Creek Chapel". The seats were rough benches, the walls had only one coat of plaster, and the exterior was boarded up with rough unpainted boards.

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The people here were first members of another denomination, but 1880 united (including property) with the Evangelical Association. Later some of these people, becoming dissatisfied, re-united with their former church, and it became questionable whether the Ev. Association could hold the property. A litigation was instituted. The court decreed that two-thirds of the church should belong to the Ev. Association and the other one-third, by order of court, was bought by our people for a nominal sum. But the church was greatly out of repair and had little value for a place of Worship. Jones, Metzner, Grassly and others, with the pastor, D. J. Pontius, secured the means to finish the church. Many souls were saved here. This class has given the church J. W. Metzner for the ministry and Mrs. E. H. Baumgartner as a minister's wife. The same pastors served here as at Zion, except from 1889 to '91, when it belonged to Berne Circuit. In 1921 it, with Pleasant Hill and Pleasant Plain became Portland Circuit with Elmer Smith, pastor, who served six months and then went to the E. T. S. In 1922 the charge was named Bryant Circuit with F. J. Stedcke, pastor, who had served it the latter half of Smith's year. Stedcke was returned in 1923.

PORTLAND CIRCUIT—BLACK APPOINTMENT

This appointment was near Jay City in Jay Co., Indiana. A church was built here in 1879 and was dedicated by C. C. Baumgartner, P. E., of Indianapolis District, April, 1881. The class then belonged to Greenville Circuit and was served by Fr. Launer. In 1885 it belonged to Portland Mission, L. S. Fisher, pastor. The time of abandonment is not found.

PORTLAND CIRCUIT—PLEASANT HILL

This society was organized by I. B. Fisher of Portland Mission in 1887 with 14 members: Jonas Hartzel and wife, Allie and Eva Hartzel, Geo. Haley and wife, Minnie Haley, Sam. Stroube, Evert and Della Artman, John Edmundson, Thomas and Celestie Gellespie and S. J. Bye. He also took the first step to secure a lot and pledges for a church. In April, 1888, the building of the church began and it was dedicated by Bishop R. Dubs, July 8th. Occasional repairs and improvements were made. A tower from the bottom up was built in 1923. The society has maintained a Sunday School from the beginning. The growth of this society has been slow due to removals and other causes. The same ministers served here as at Zion, except when it belonged to Portland Mission and since 1921 to Portland and Bryant Circuit.

PORTLAND CIRCUIT—PLEASANT PLAIN

This class was taken up at the Gagel Schoolhouse and was organized 1886 by L. S. Fisher. In 1888 a frame church, 30 x 46 feet, was built costing \$1,200.00, and was dedicated September 23d by Pastor Timothy Carroll, assisted by W. H. Brightmire. The charter members were: Henry Sowers and wife, with children.

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Thomas, Lilly, Jacob and Franklin; P. Mellinger and wife; Geo. Hanlin; Geo. Hanlin, Jr.; Henry Sockrider and wife; Jacob Young and wife; Geo. Snyder and wife; Adam Grille and wife; Rachael Grille; Etta McLowell and Nancy McConaha. This society in 1921 remained with Portland Circuit, 1922 it was with Ft. Recovery Circuit, and 1923 to Bryant Circuit. This society from the beginning maintained a Sunday School. Slow progress is made here.

PORTER, INDIANA

In January, 1921, S. H. Baumgartner, P. E., of Elkhart District, received word through Rev. J. Nyce of Dearborn, Michigan, of the Michigan Conference, that a few Evangelicals from there had some years before moved to Porter, Indiana, and had joined the Congregational Church, but not being satisfied desired the Evangelical Church to take up this place as a Gospel field. B. immediately opened communication with a Mr. Brockmiller who years before was a member in our church in above place. Arrangements were made with him to have the vacant pulpit in the Congregational Church, supplied by ministers of the Ev. Church. Four Sundays were given to this place prior to the Indiana Conference sessions in April, 1921, namely, O. O. Lozier, L. E. Smith of the Indiana Conference, and J. D. Abel of Naperville, Illinois, and the above named P. E. These all inspected the work on their respective visits to this place and all were favorably impressed with the outlook. The P. E. entered into an agreement with this Congregational society, namely; That the Indiana Conference of the Evangelical Church supply them with a pastor for 1922, on condition that they pay him a salary not less than \$100.00 per month, and moving expenses; that the Conference loan this congregation \$100.00 to \$200.00 at the expiration of six months, out of the Missionary Society, the same to be refunded at the close of the Conference year. But if this congregation decides to unite with the Indiana Conference of the Ev. Church in compliance with the "Trust Clause" governing our church properties, then this loan need not be refunded. And that this congregation shall have semi-annual visits from the P. E. of the Elkhart District, and that the pastor shall be allowed to attend the Oakwood Park Convention for one week and the Annual Conference session, without discount of salary. This agreement was ratified by the Annual Conference.

November 27, 1922, a congregational meeting was legally called by this congregation to consider the feasibility of uniting with the Ev. Church. J. W. Metzner, P. E., and S. H. Baumgartner, P. E. of Elkhart and Ft. Wayne Districts, respectively, were present by invitation. After due consideration this congregation voted unanimously to unite with the said Conference, of the Ev. Church on the proviso that said Indiana Conference pay the remaining debt on the church property, plus the accrued interest on this debt for the last 30 years, all amounting to \$1,400. This proposition was accepted by the Conference, May, 1923. Thus this society became the property of the Indiana Conference, valued

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at \$3,000.00, plus the parsonage valued also at \$3,000.00. J. D. Abel was stationed here in 1922, and returned in 1923. But desirous to go out as a singing evangelist he resigned his pastorate here in July, and D. E. Zeziel accepted the place in October of this year. This congregation came over to the Ev. Church with a membership of 100, and a flourishing Sunday School. Abel received about 25 members while pastor.

PRAIRIE, SHELBY CO., ILLINOIS

A family, Schrader, moved on a farm just north of the present Prairie Class Church in 1862-63. This family belonged to the Ev. Association and became the nucleus of this class. Also a Mr. Augenstein moved here in 1865. Other members here at this time were: Fritz's, Fleuga's, Custer's, Gasslings', Luby's, Wolf's, Turner's and Voight's. The class was organized in 1862 by Geo. Schmoll.

The first church was built in 1865. In the one end was a parsonage, consisting in 1867 of two rooms; later a kitchen was added. E. Bohlander refused to live in it, and moved to Stewardson where he also did some preaching. Soon after this the parsonage was removed. The second church was built in 1887. Since Shelby Mission ceased in 1884, it belonged to various fields, mostly Altamont and Campcreek. In February, 1876, N. F. Platz held a revival here. The meeting dragged, people became discouraged, but trusted the Lord. Finally the tide turned into victory, resulting in 13 conversions and 12 accessions.

Shelby Mission was formed in 1876, embracing Wolf Creek, Prairie, Coal Hill. In 1885-87, it belonged to Camp Creek (Vandalia); '88 to Stewardson. In '91 the field name became Altamont. In 1898 it was back with Camp Creek; '08-12, to Altamont; '13-16, with Camp Creek; '17-19 called Stewardson; '22 to Brownstown; 1923 discontinued and church ordered to be sold.

For pastors up to 1867 see Camp Creek. '68-69, J. Berger and F. Maurer, second year; '70-72, C. Stier; '81, F. Theiss; '82-84, M. Koehl; '88, E. Bohlander; '89-90, E. Braeck; '91, I. H. Griesemer; '92-94, J. H. Schnitz; '95-97, J. W. Feller; '02, W. E. Snyder, two years; '04, J. J. Moyer; '05-07, to Camp Creek; '08-12, to Altamont served by J. Mundorf one year; '09-11, J. H. Heldt; '12, J. M. Kistler; '13-16 with Camp Creek; '17-19, J. Mundorf; '20-21, supplied.

PRETTY LAKE, MARSHALL CO., INDIANA

This society was located about four miles west of Plymouth, Indiana, near the west shore of Pretty Lake. Preaching by Evangelical ministers began here in 1867 by B. Hoffman and S. S. Condo. A church was built either in 1868 or '69, and was dedicated by Bishop Jos. Long. For pastors see under Culver.

A difficulty, in the nature of a plot, caused by a renegade preacher, named Douglas, of the M. E. Church, partly, at least, ruined this society. Like an Absalom, he came here and captured the hearts of many people. Rev. P. Burgener, who lived here, warned the people, but to no avail. As trustee, by order

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of superiors, he locked the church against this man. But a man broke in the door to admit the gathered people at the door. When Rev. Albert came, who knew of this renegade, he exposed him. Still the majority of the people did not believe his statements. Someone threw a rotten egg at Albert, but missed him, and hit a Mrs. S. who defended Douglas. Later E. L. Kiplinger, P. E., came who also knew D., exposed him, and justified P. Burgener's action. Finally the people's eyes were opened, and they began to return to the fold, but such serious harm had come to this society that it never recovered.

About this time a United Brethren P. E. began preaching in a nearby school-house which soon was inadequate to hold the people. He asked for our church, faithfully promising that he would not organize a society here. But by certain manoeuvres, they succeeded getting our Conference to sell them the church in 1879 for \$300.00, with a definite promise to the Evangelicals that they should have half-time alternating as long as desired. This agreement was soon broken by them, and our people abandoned the field, and then worshipped in "Butt's Schoolhouse" one mile N. W. until 1894 when J. Rees abandoned the appointment and the remaining membership was merged with the Trinity Church near Twin Lakes. In 1881 the Conference ordered that the proceeds of the sale of the church should be applied to the new Trinity Church.

RAPP'S CLASS, KOSCIUSKO CO., INDIANA

This class was about four miles east of Syracuse, Indiana, and was a part of the Benton Circuit, but in 1879 it was added to New Paris Circuit. Later it was added to Ebenezer Class, six miles east of Syracuse.

RICHMOND, INDIANA

Richmond Mission was established in 1864, Geo. Schmoll, missionary. Some preaching was previously done here. '65, B. Hoffman; '66-67, J. Hoffman; '68, Jos. Maier, with Montgomery; '69, alone, Maier reported, "No growth due to the unsightly little church built in 1865, and dedicated September 3, on 7th Street, close to C. Street." He said "Churches in cities should be attractive. Some people were more of a hindrance than a benefit to God's kingdom." In 1867 a lot by the church was sold for \$400.00 to pay the debt on the church. 1870-72, Richmond belonged to Montgomery Circuit; '73 it became a part of Richmond-Winchester Mission. '74-75, again a mission with a few other appointments. The second year the church was enlarged and rededicated by J. Fuchs. '76, J. Wales; '77-79, G. Roederer. 1880 with E. Germantown; '81-82, with Winchester; '83, a re-established mission and supplied from E. Germantown; '84, H. Weishaar; '85, D. D. Speicher; '86, with Montgomery; '87, Ph. Orth again. By a misdeed, he gave R. the final death-blow. One difficulty here from the start was the German language. The church was sold about 1889-90.

In 1886, while J. Hoffman was moving from Shelby Mission here, in passing

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through Indianapolis, was robbed at 7 P. M. in the R. R. station. The place was crowded. He thought of "pick-pockets" and tried to avoid them. But while entering the car he was met by three fellows who crowded him on all sides as they went out. He carried baggage in both hands. He now suspected no danger, only that these wild looking men wanted out. Scarcely was he seated with the family, when he discovered that his purse with \$60-\$70 was gone, including R. R. tickets from Indianapolis to Richmond and a \$100.00 bank check. What was he now to do, on his trip, with his family, with only a quarter in another pocket, a gift from grandmother to one of his children. After many good words to the train authorities, and the checks for his trunks as security, they were allowed to go on to Richmond. The members at R. partially reimbursed him.

RIDGEVILLE, INDIANA

A number of families from Emmettsville Class having moved into Ridgeville, Indiana, prior to 1908, Ridgeville with Emmettsville this year was taken up as a mission. In February, 1908, Ridgeville Society was organized. Charter members were: Geo. Wise, Sr., and wife; Henry Wise and wife; Jacob Zimmerman and wife; Albert Zimmerman and wife; Geo. Allman and wife and two daughters; Jacob Koch, wife and son; Alva Resberger and wife; Homar Hoffman and wife; Arlie Schusler; Moris Smithson, wife and daughter; Wm. Zimmerman and wife; Jacob Young, wife, son, daughter Sadie and grandmother; Frank Wolf; Henry May and wife. First class-leader, J. Zimmerman, and S. S. Supt., Albert Zimmerman. Board of trustees: Geo. Wise, J. Zimmerman and J. Koch.

The brick church of the Baptists here was bought with a parsonage in January, 1907, for \$2,500.00, and \$950.00 respectively. Repairs on church cost \$1,000.00. In 1916 a new modern parsonage was built to the rear of the church, and was ready for occupancy in 1917. The old one was rented and later sold. L. S. Fisher, P. E., was the first Evangelical minister to preach in the town. He preached in the M. E. Church. P. S. Speicher held the first revival in 1917. W. E. Snyder was the first appointed pastor and served five consecutive years, 1908-12. He had 93 conversions and 130 accessions. He organized a senior and junior Y. P. A. with Lee Wilmore first Senior and Mrs. Snyder first Junior president. 1913-14, J. W. Carter; '15-17, G. F. Zuber. He built the new parsonage. '18-19, B. E. Koenig; '20-23, C. Coverstone. The field is somewhat limited here.

RIVER BANK, PULASKI CO., INDIANA

Michael Overmeyer and family moved here in 1860. Daniel Burkett and family had previously come from Ohio. This class is about four miles up Tippecanoe River from Winamac, Ind., on the east bank which gives it the present name. First it was known as "Zion Church". It was organized by A. Nicolai

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who served Fulton Circuit in 1859-60. It always belonged to the same field as Pleasant Hill Class near Bruce Lake. For pastors see Lake Bruce. Charter members were: Casper Prechtel and wife, Michael Overmeyer and family, Mr. Wise and wife, Henry Crites and wife, Daniel Burkett and family. At first the preaching was at the Hackett Schoolhouse, 1½ miles south of the church. The church was built in 1890 by J. Wales and was dedicated by D. S. Oakes, P. E., June 22. The class is still weak and has no promising future.

RIVER SIDE, PULASKI CO., INDIANA

This appointment was located three to four miles from Winamac on the west bank of Tippecanoe River. A special meeting was held here resulting in some conversions and five accessions. The preaching was in a schoolhouse. A class was formed but was soon abandoned from want of a future. One camp-meeting was held here, with four saved and six accessions. In 1898 this class was transferred from Royal Centre to Bruce Lake Circuit. Later its remaining members formed the Geo. Green Class, six miles south of Winamac, where a very small church was built by Mr. and Mrs. Green on their farm where services were held a few years. After his death preaching ceased here. Mr. and Mrs. Green donated their farm by will to the Indiana Conference, and made other large cash donations to N. W. College and for other purposes. Due to distant heirs, who instituted litigation, only about half of the value of the \$5,000.00 was realized by Conference.

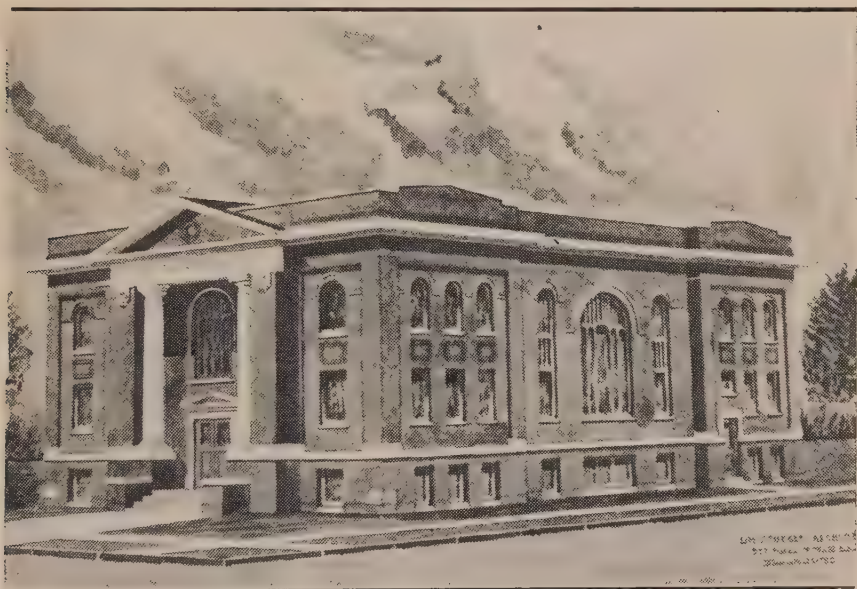
ROCHESTER, INDIANA

Samuel Plantz, once a local preacher in Rochester Circuit, stated in his own biography that he was the first Evangelical preacher that preached in Rochester. Other early preachers held services in Rochester occasionally. But no society here was organized until April 14, 1878, by D. J. Pontius of Fulton Circuit. He began preaching here in the fall of 1877. Only six members lived here then: Samuel Hoffman and wife; Jacob Agster and wife; John Hill and wife. But when it was organized there were twenty-nine members. In 1916 when the last church was dedicated there lived of the charter members: Geo. J. Zachman, Mrs. Henry Dukes, S. H. Hoffman, Mrs. Emil Wagoner and Mr. and Mrs. Leroy Meyers. Wm. Enders was the first class-leader, elected April, 1874. S. H. Hoffman succeeded him in December, '78, and G. J. Zachman was exhorter.

In 1879 D. J. Pontius and J. Bruckert were pastors of Fulton Circuit. P. did the preaching in Rochester. The society now rented the Advent Church with exclusive right for Sunday worship. The society soon decided to build a church and bought two lots on the S. E. corner of Jefferson and Eighth Streets in the heart of the city, for \$800.00. Pontius now solicited funds from members in town, and friends, and from circuit members. When he had \$1,600.00 he called a society meeting September 10, '78, and elected trustees and a building

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committee. Trustees: J. C. Zachman, J. Hill, S. H. Hoffman. The first two trustees and Pontius were the building committee. September 26, construction work began and was finished February 5, 1879. The church was dedicated February 16, by Bishop R. Dubs as "Trinity Church". It was 34x60 feet, had a front tower with bell, and vestibule, two class-rooms, one to the right and one to the left of it and a gallery. The church and lot cost \$3,800.00. Sisters Plunk and Hill secured \$58.90 for the bell and furnishings. \$1,300.00 was raised on dedication day. The parsonage lot on the east was valued at \$300.00. This lot was later sold and the proceeds applied on the church debt. This year closed with 40 members.



Rochester Church, Rochester, Indiana.

April, 1879, Wm. Wildermuth and J. M. Dustman, pastors of Fulton Circuit, to which Rochester belonged; 1880, J. M. Dustman and J. E. Smith who preached here alternately. 1881 Rochester Mission was formed of Salem, Emmanuel, Burton, and Rochester, H. Arlen, pastor. In the spring of 1882 he secured Savilla Kring as evangelist. A five weeks' revival was held, resulting in 40 accessions. '83-84, L. S. Fisher. The second year he reported 50 accessions. He had to deal with "Adventism" which antagonized justification by faith so strenuously that the society secured Rev. D. B. Beyers of Naperville, Illinois, who gave a course of lectures on the Sabbath question against Adventism. He dealt them such Biblical blows that Adventism never recovered itself in this place. June 28, 1884, the first W. M. S. was organized here with 12 members,

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Lovina Newhaus, first president. In 1885, A. O. Raber. This place now became Rochester Mission. He began with 134 members and a flourishing Sunday School and four weekly prayer meetings. A revival, closing January, '86, resulted in 49 conversions and 33 accessions, and a fifth prayer meeting class was added. The society was honored with a visit from Dr. Kreckler, missionary to Japan, who addressed a crowded house on "Manner and Customs in Japan". A Church Aid Society was organized for better handling of church finances. This plan worked well. The year ended with 53 conversions and 60 accessions, and a Children's Mission Band organized. In 1886 R. was returned. This year he had 55 accessions, but also a great loss by deaths and removals. Outward difficulties greatly lessened attendance, but gradually the straying members returned. A Young Men's Saturday Night Club was launched, lasting one year. In April, 1887, the Annual Conference session was held here. R. was again returned. His labors fruited in 32 conversions and 43 accessions, one a Hebrew lad. A Bible Normal Class graduated 10 persons. 1888-89, H. Neff. He had 24 accessions. In 1889 the interior of the church received a remodelling. In 1890, D. Martz. He had quite an extensive revival. April, 1891, he was elected presiding elder and S. H. Baumgartner succeeded him. Rochester now became a station. An old church debt was wiped out. The W. M. S. was reorganized. A Y. P. A. was organized September 24, 1891, just before General Conference. He had 14 accessions. 1892, A. S. Fisher. June 26, 1892, began a camp-meeting on the Fair Grounds which resulted in 30 conversions. Also Evangelist Stull held a successful revival here this year. Membership decreased due to many removals. '95-98, C. W. Spangler. The third year he had 30 conversions, mostly catechumens. A furnace was installed, new lights put in and the church re-roofed.

In 1899-1901, M. L. Scheidler. In September, 1900, the building of a parsonage began which cost \$1,200.00. In 1867 M. W. Steffey reported, "Fulton Circuit bought a parsonage in Rochester and now the pastors were no longer compelled to live with the dead at Salem in the cemetery." So this new one was the second one in this city. S. had 30 conversions and 18 accessions. '02-03, W. H. Mygrant. The second year the church front was torn down and a corner entrance with tower was built, class-rooms enlarged, walls decorated, floor carpeted, circular pews installed, facing east, all at a cost of \$624.00, with \$500.00 on subscriptions for further repairs. Editor L. H. Seager officiated at the re-opening. 1904, A. Geist. 1905-06, E. Q. Laudeman. He reported, "Glorious success". 1907-08, L. Newman. He labored with success. 1909-11, J. H. Rilling also had commendable success. '12-13, C. A. Wright. Due to illness he resigned in the middle of the second year, and Wm. M. Baumgartner of Pittsburgh Conference, filled the vacancy. '14-17, G. C. Pullman. During the first two years, financial preparations were made towards building a new church. December 30, 1915, at a congregational meeting the pastor reported \$10,000.00 in pledges. It had been previously agreed that when this amount was secured in pledges,

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a congregational meeting should be called to elect a building committee. This committee consisted of O. F. Baldwin, H. S. Van Blaricom and E. R. Vawter. The church now also adopted the duplex envelop system to finance the church enterprises. The church was built and was dedicated Apr. 22, '16. Nearly \$9,000 was to be raised this day. Bishop S. P. Spreng, failing to arrive for the morning service, the P. E., John W. Metzner, preached the Word. After this the pastor presented the financial needs, the congregation rallied and responded liberally. At 2:30 P. M. the Bishop was on hand and took charge. When soliciting ceased in the evening over \$9,000.00 was raised and the church was dedicated. The structure is Romanesque in style, built with brown Chinchilla brick, trimmed in Bedford stone. Dimensions are 54 x 82 feet, fully adapted for modern S. S. work. Seating capacity is 650. Auditorium is lighted with indirect electric lights. It is heated with city steam heat. The woodwork is oak finish. It has circular pews, art-glass windows. The total cost of building was over \$20,000.00, plus additional lot \$1,475.00, which previously had been sold for about one-third of this amount.

1918, E. Q. Laudeman; '19-20, H. E. Eberhardt. He had 59 conversions and 62 accessions. '21-22, E. J. Nickel; '23, M. O. Herman. This society maintains a live Sunday School, and her other church departments are actively engaged, especially the Ladies' Aid, which contributed much to the financial success of the work here. It entertained four annual conferences, namely in 1884, 1887, 1899, and 1905. But, strange to say, it has never yet recommended a minister.

ROCKPORT, INDIANA

This history includes Salem in Rockport and Zoar, four miles N. W. The history of each dates back to 1844 (and is practically identical) when A. Nicolai and G. G. Platz began preaching here. They held a special meeting at Zoar, resulting in conversions, accessions, and the organization of a class. In 1846 J. Trometer also preached here occasionally. November 12-16, '47, Nicolai held a meeting at Anth. Miller's, which was one of great spiritual power. Ten souls were saved. Whole families were won for Christ and the church. The first church (log) at Zoar, "Busch Church" was built in 1850 on a lot on A. Miller's farm. Fr. Wiethaup, pastor. It was dedicated the same year likely by Geo. A. Blank, P. E. The second (frame) church was built in 1875 by N. F. Platz and dedicated this year, and for some reason rededicated Sept. 18, 1880. In 1920 this church was struck by lightning and consumed, and the \$1,500.00 insurance on it was applied to the improvement of the one in Rockport in 1923. These places belonged to Dubois, later called Huntingburg Circuit until 1868, except one year in 1861 when it was a mission. Membership in Zoar in 1854 was Melchior Mayer (leader) and wife Mary; Henry Rohmig and wife; Regina Krueger (Maas) mother of Rev. C. P. Maas; Marg. Bachman and daughter Marg.; Joseph and Lena Fister; Kath. Beik; George, Susan and Jacob Deschler; Anthon

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and Marg. Miller; John and Jacobin Blesch; Mother and Kath. Schumaker; Katharine, Henry, and Carl Maas; Magd. Blesch; Kath. and John Krueger; John and Sophia Fundie; Theresa Zimmerman; Fr. and Barbara Meyer; John Kebortz; Kath. Meyer; Adam Long. Membership in Rockport: Aug. Sunderman (leader); Henry and Marg. Niehaus; Chr. and Barbara Schumaker; Joseph and Christina Roth; John and Christina Rohming, and John and Christina Haas. In 1855 the church in town was built, being located in the N. W. corner of the



Rockport Church, Rockport, Indiana.

town. Prior to this preaching was in Schumaker's home. In April, 1856, the first quarterly meeting was held in the church yet unfinished, but, said the pastor, "It was dedicated with new-born souls". The outlook for a substantial German society here was then good. 1868 Rockport and vicinity were taken up as a mission. C. F. Matthias, pastor. In 1869 the Conference promised Rockport \$300.00, for buying or building a parsonage, provided that it be counted to the mission as rent at the rate of \$100.00 a year. For pastors see Volume I. In 1871-72 it was with Huntingburg. In 1873 it was a mission again. This year the

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new parsonage was built here. In 1876 it became a part of the South Indiana Conference, Fr. Wiethaup, pastor; '78, C. Stier; '79 with Huntingburg; '80-82, alone, N. F. Platz; '83, G. M. Hallwachs; '84-85, J. M. Kronmiller; '86, E. Bohlander. A new church was built in town more centrally located. '87-88, J. Munderdorf with Owensboro, Ky., added; '89, Ger. Koch; '90, to be supplied; '91-92, J. Bruckert. After 1893 appointments were by the Indiana Conference. '16, R. Wise, who resigned and the field by its own request was without a pastor; '17-19, Fr. Reutepoehler; '20-21, under the supervision of Linnwood Society in Evansville, Indiana. 1922 without pastor; 1923, Carl Koertge. Church was remodelled.

The old parsonage being unfit for residence it was sold in 1907, and in 1908 a new one was bought with adequate accommodations. From these two societies went forth four ministers: Mel. Mayer, 1855; Chs. Koch, 1873; W. H. Freshley, 1900; and C. P. Maas, 1902.

ZION CHURCH, SPENCER CO., IND.

This society was likely the same as the one called Mt. Senty or Grand View near the town of that name, where lived the Miller's; Meuser's; Ernst Hassel's; Niehaus'; Koch's; and Bachman's. A church was built here and dedicated July 3, 1853. B. Uphaus, pastor. But it later disbanded, and merged with Zoar and Salem Classes.

ROSELL, LAPORTE CO., INDIANA

This society or appointment was one mile south of Wanatah, Indiana. A family named Rosina lived here who were members of the Illinois Conference. Ministers from this Conference came here from the northwest, Wellsville and near Valparaiso to preach. The ministers of the Indiana Conference began to preach in the vicinity of Wanatah. Roselle was added to the Indiana Conference, and was served with North Liberty Mission in 1861. Soon after it was merged with Wanatah.

ROYAL CENTRE, CASS CO., INDIANA

In 1900 J. Wales began to preach in Royal Centre in a hall. A Sunday School and church society were organized. Charter members were: Hezekiah Woods, wife and sons; Mr. Bingaman and wife; Adam Justice and wife; Wm. House and wife. He held a revival and had some conversions and accessions. In 1901 Fr. Lutman, then of Elkhart, Indiana, proposed to S. H. Baumgartner, P. E., to remove the old abandoned church at Ford's Crossing, north of Logansport, Indiana, to Royal Centre, as he did not want the church, which stood on a lot which was a part of his former farm there, and by law could hold the building, the deed for the lot having provided the same to revert to him when worship ceased. By a written contract that he gave to his P. E. arrangements were made at once to remove the church. A. F. Wiesjahn was pastor at Royal Centre. A lot had been bought in the east end of the town. The P. E.

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ordered the pastor with a force of men to go and take it down carefully and haul it to town for reconstruction. He did so, using 15 teams and wagons well manned. That very night Lutman suddenly died in Elkhart. Of course, the wrecking of the church aroused the community at Fords Crossing, and it threatened prosecution for removing it. But it soon learned that Lutman had the sole right to dispose of it as he liked, and the trouble gradually quieted down. Besides, the present residents here had no money in the construction of the building, except one man who had a little sum. L. said, "This church was built with Evangelical money and therefore it shall go to R. C. for an Evangelical Church." The P. E. laid the cornerstone on a July Sunday afternoon in 1901, briefly stating, with his address, why the church was brought here. Bishop T. Bowman dedicated it later in the year as the Grace Evangelical Church. The transfer has proven very beneficial to our work in this town and community, as our success gives conclusive evidence.

For pastors to 1915 see Volume I. In 1910, under S. J. Kroft, a parsonage was bought at a cost of \$1,400.00, which is about two squares north of the church. 1912-16, F. B. Walmer. In 1913 he reported that 64 were at the altar, many were converted and joined church, and greatly increased the Sunday School attendance. An enlarged church was now needed. The trustees were afraid to launch out. Some then resigned and new ones were elected. Before Conference met in 1914, several thousand dollars were secured. In August of this year the remodelling began and was finished and dedicated December 20, 1914, by Bishop S. P. Spreng. The church contains a large auditorium with inclined floor, circular pews, choir loft, S. S. auditorium with class-rooms and basement under the entire church. It has a main tower with entrance and a side entrance. The windows are of art-glass, the walls frescoed, the lighting is electrically. The trustees were: Fr. Brown, Ira Kistler, Wm. Funk, Wm. Pfeifer, Wm. Handschu, J. Wildermuth, and L. J. Frye. These with I. B. Beckley, Geo. Conn, and W. Feltis were the building committee. In the revival of 1914, W. reported 61 conversions. Out of these came two men for the ministry: R. L. Handschu, and Allen Dewitt. In 1915 the church debt was reduced to \$2,700.00. The last two years he had conversions and 32 accessions.

In 1917-18, I. H. Griesemer was pastor. During his time the debt was reduced to \$800.00, of which \$500.00 was covered by pledges. Zion and Mt. Hope were served with Royal Centre. In 1919-20, F. F. McClure served this charge. In July, first year, the debt on church and parsonage was paid, of which the Ladies' Aid paid \$369.00. Second year he had B. G. Smith as evangelistic leader. About 30 were converted during his time here. 1921-22, J. H. Arndt was pastor. Salary was raised from \$800.00 to \$1,100.00, and the budget plan was introduced. He also had souls for his hire. 1923, A. W. Feller. A large live Sunday School is maintained. This society belonged to Elkhart District 1900-06; to Indianapolis, 1907-10; to Elkhart, 1911-23.

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RUTLAND, MARSHALL CO., INDIANA

D. Martz having moved into this locality in 1896, organized a society here, with Geo. Klein and family, J. C. Meyer and family, D. Martz and family. A frame church was built in Rutland and dedicated December 13, 1896, by Bishop T. Bowman as "St. Paul's Church". The church with the lot cost \$1,600.00. This church was started largely by non-members as the result of a Sunday School organization in a nearby schoolhouse. Martz preached here one night in the week as a P. E., which prevented him from being here on Sundays. The society is still small and in the balance. For pastors see under Culver and Hibbard.

SALEM, ADAMS CO., INDIANA

In 1840 a class was organized two miles east of Decatur by Geo. A. Blank. This vicinity had been visited in 1839 by Solomon Altimos who was the first to preach here. The first church was built on John Kern's farm, and was dedicated, Feb. 22, 1857. Peter Burgener and Joshua Paulin were pastors. They held a meeting March, 1858, at John Ahr's and Chr. Schafer's, a few miles S. E. of Decatur, which resulted in 12 conversions. As there were a number of penitents, a protracted prayer meeting was held in Kern's Class, as Salem was locally known, for nine days during which time 12 were saved. Peter Wiest held a revival here in January, 1867, that resulted in 20 conversions and accessions.

The second church (brick) was built in 1882 and was dedicated Dec. 24 by Bishop R. Dubs. It stands on a large lot by the cemetery. The cornerstone was robbed of its contents later. This year (1882) I. B. Fisher held a five weeks' meeting here which resulted in 18 saved and 12 accessions. S. H. Pontius had a victorious revival here in the fall of 1889 with 22 saved and 19 accessions. A Young People's Alliance was organized March 3, 1894, by R. Rainey with 17 members. A Sunday School was organized in the early years. The society was originally German. Three ministers came from this society, namely, J. E. Stoops, 1883; E. B. Kern, 1891; and S. C. Cramer, 1896. For list of pastors see under St. Marys Circuit up to 1893, when it with Calvary and St. Paul, became Payne Mission, R. Rainey, pastor; '94-95, Wm. Reihle; '96, Ph. Buehler; '97-98, J. M. Smith. In 1899 it was added to Decatur Mission and served by W. H. Mygrant. In 1900, back to Payne, now Paulding, A. F. Wiesjahn, pastor; 1901 added again to Decatur. In 1902, Salem, Calvary, Mt. Carmel and Bear Creek in Jay Co. constituted St. Marys Mission served by C. D. Ringgenberg. In 1903-08, merged with Decatur; '09, to Ohio City Charge; '10 to Chattanooga, E. R. Roop; '11-12, E. B. Jones; '13-14, J. L. Buyer; '15, Berne Circuit, E. E. Roberts; '16, E. O. Habegger; '17, J. E. McCoy; '18-21, E. H. Baumgartner, and then discontinued. The members were transferred to Decatur society to which place many had moved. The church is now used only for funeral services.

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SALEM OR SMITH'S, ELKHART CO., INDIANA

This society locally known as Smith's Class, is seven miles N. W. of Elkhart. First it belonged to the Indiana District of the Illinois Conference and was a part of Ft. Wayne Mission until 1845 when it became a part of Elkhart Circuit. In 1855 it became a part of South Bend Circuit; in 1872, a part of Mishawaka Circuit; in 1896, to Elkhart, South Side; in 1897, again to Mishawaka; in 1898, back to Elkhart, S. Side; in 1901, to Mishawaka; in 1906, to Bethel Elkhart.

Preaching began regularly in this vicinity in 1846 by Chr. Glaus and Wm. Fichte. They organized a class in the spring of 1847. The services were held in homes and in the Wahl Schoolhouse. In 1848 this class sent its first Q. Conference members, Geo. Hessig, to Q. Meeting at Mishawaka. The membership in 1853 was: Jacob Wahl (leader) and Anna, his wife; John Stewart (exhorter) and Mary, his wife; Geo. and Katharine Smith and children, Maggie, John, Anna, Katharine, George; Adam and Kath. Lindeman and daughter, Katie; Jacob Heiss and wife; Kath. Huber; Ph. and Rebecca Jackson; Peter Kiefer; Geo. Hessig; Mary and Nancy Buchtel; Jacob, Rachel and Jeremiah Fisher; Jacob and Elizabeth Frank. Harris Prairie Class: a part of Salem Class: J. G. Katz (leader) and wife Kate; Adam Ruth (exhorter) and wife Anna; Elizabeth, George, Anna M., John, Elizabeth, Jr., and Peter Kiefer; Chr. and Mary Bucher; Elizabeth Gelez. There were then many Germans here.

In 1858 the first church in this community was built, and was dedicated, September 5, 1858, by A. B. Schafer, P. E., Jos. Fisher, pastor. A great revival followed in the winter, resulting in 40 conversions and accessions, one of whom was David S. Oakes. In the winter of 1875-76, there was a great revival, conducted by D. S. Oakes, when 80 persons were converted and many joined church. People came from all directions and were saved. In the winter of 1877, D. S. Oakes lost three horses by death. When the second one had died he was too discouraged to buy another, but his friends encouraged him to try again. He did, but before he could make a full round this one also died. It was generally believed that some enemy poisoned them. He was then in limited circumstances. His P. E., M. W. Steffey, then appealed to his friends through the church papers for aid.

In 1904 L. Newman built a new brick church here at a cost of \$6,000.00, and it was dedicated by Editor S. P. Spreng. In 1906 this society, with Bethel in Elkhart, became Bethel Mission, C. H. Burgener, pastor also 1907; 1908-12, D. D. Spangler; 1913-16, C. H. Hartman; '17-18, F. B. Walmer; 1919-23, J. H. Heldt. For pastors previous to this time see under Elkhart up to 1854; to South Bend and Mishawaka Circuits up to 1895, then as indicated above.

Camp-meetings were held here from 1859-62 on Henry Thornton's farm. Bishop John Seybert was present at the first one, which was one of great rejoicing. The second one was attended by Bishop Jos. Long. This one also was one of great victory. At the one held in 1862, D. S. Oakes and Peter Thornton

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received Quarterly Conference license as preachers on probation. See sketch in Vol. I. A live Sunday School has been sustained here from an early date.

SALEM, FULTON CO., INDIANA

This place was served with Ft. Wayne Mission, in the Illinois Conference in 1844. In 1845 it became a part of Elkhart Circuit served by G. G. Platz, and Wm. Kolb. In 1846 it was served by C. Glaus and Wm. Fichte. On Nov. 13, A. B. Schafer, P. E., began a protracted meeting here in John Plunk's home. The attendance was fair and the attention good. Believers had a precious waiting before the Lord. A second meeting in the spring of 1847 resulted in conversions. Schafer reported, "In 1844 the outlook here was disheartening. Everything seemed dead. The preached Word seemed unfruitful. But in 1847 the moral desert became a watered garden, flooded with divine light, bringing forth visible fruits unto eternal life." In June, 1847, Platz, Fr. Wiethaup and H. Wel-dy became pastors. In 1848, S. Dickover, B. Uphaus, and P. Burgener; 1849, G. G. Platz, Geo. Messner and B. Uphaus; 1850, J. J. Esher (Bishop) and J. Wolf; 1851, P. Goetz. This place now belonged to Miami Circuit. For pastors from 1852 on see Akron, except 1884, and 1886, when it belonged to Tippecanoe and Logansport Charges respectively.

The first church (log) was built in 1851, this was then the only church on this field. Keiper recorded that S. Dickover preached, and dedicated the church, May 8, 1853. Members here then were: Geo. Spatz's, John Spatz's, Geo. Zabest's, Rev. Kiplinger's, Geo. Reams', Jonas and Geo. Goss.

A camp-meeting was held in August, 1856, on Geo. Spatz's farm. The pastor said, "It was the most blessed one I've ever attended. The preaching was powerful. Heaven seemed to be constantly open with copious showers of blessings falling upon God's people, giving great joy." Another one was held in 1857. In 1861 the second church (frame) was built and dedicated. Due to internal difficulties and manifest indifference in later years the society lost out and the field was abandoned. In 1915 the church property was sold and the proceeds applied to the new church in Rochester, where many members had previously moved. For some years this was headquarters of Fulton Circuit, as the parsonage was located here.

SANDOVAL, CLINTON CO., ILLINOIS

A society of the Ev. Association was organized here by C. Stockhowe and N. J. Platz in 1877. A few of its members were members of our church in Chicago. In 1878 C. Stockhowe was pastor again. The people here generally thought that he was a Lutheran preacher. He neither affirmed nor denied it. But when he held a revival meeting in a Methodistic fashion, and folks were under conviction and were converted, then some doubted whether he was a Lutheran. Upon learning that he was not, they ceased attending his services. He,

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however, found access to many hearts and homes by giving their children catechetical instruction, and confirming the children's work in a public service similar to a Lutheran confirmation service. He was returned in 1879. In 1880, C. F. Matthias served; 1881, C. Wessling. He invited the illwill of the Lutheran people by want of tact. On a certain occasion he was egged when he was on his way home from church. An example of his bluntness: On one occasion he went out into a "clearing" to see and to talk to a man who was burning brush heaps. After greeting each other the man said to Wessling, "It is hot." W. replied, "Yes, and it will be hotter for you yet when you go to hell." 1882, E. J. Nitsche was pastor. He built a church here which was dedicated, Dec. 17, 1882. In 1883 C. F. Matthias was pastor; 1884, M. Speck, six months, then J. Mundorf, under Fr. Schweitzer, P. E., finished the year; 1885-86, Fr. Theiss; 1887-88, served with Vandalia. In 1889 it was left to be supplied, and no further record is found except that in 1905 the church lot was sold and the proceeds flowed into the Conference treasury. The church had previously been removed.

SAN PIERRE, INDIANA—ZION SOCIETY

Wm. Lueder was the first Evangelical minister that preached in San Pierre; which was in 1873. Charter members were: John Maier and wife, David Schmidt and wife, Abraham Gingerich, Michael Abrahams and wife, Martin Schmidt and wife, Carl Haberman, Carl Walter and wife. At a called meeting, this society met at the home of D. Schmidt, May 10; 1883, and elected trustees, namely, F. Weinkauf, M. Schmidt, and A. Maier. August Iwan was pastor. This society was organized with persons who were members of the Bethlehem Society. Prayer meetings and preaching services were held in private homes, school-houses, and groves. This society now concluded to build a church. Subscriptions were taken, amounting to \$576.00. The trustees were authorized to buy a building site and also appointed the building committee. A small frame church was built, costing \$630.00, the excess cost was promptly collected, and the church dedicated in 1884, by C. C. Baumgartner. In 1898 J. Mundorf had a gracious revival here with 33 saved, most of whom joined church. The first Y. P. A. was organized under J. W. Feller. A parsonage was bought in 1901 in San Pierre, Indiana, for \$1,000.00.

January 2, 1911, this society received a report through its trustees that they had bought the M. E. Church in San Pierre for \$300.00. It was repaired at a cost of \$1,334.00. Previous to the rebuilding of the church, it had been dedicated September 25, 1910, by J. O. Mosier, P. E., as the Zion Church of the Ev. Association. The board of trustees at this time were: Ed. Kalinke, Aug. Schmidt and August Kain; J. L. Buyer, pastor. He bought the old church for \$300.00. In 1912 the society ordered that non-members who wanted the church for funerals or weddings should pay \$5.00 for its use to the trustee treasurer. This later caused considerable offense and dissension and was brought to the Annual

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Conference for its opinion. The Conference disapproved, inasmuch as our church-pews are to be free.

For pastors up to 1900 see under Medaryville. In 1901 the field was named San Pierre, as the parsonage was now there. J. W. Feller served 1900-01. In 1902-04, E. C. Ewald; '05-08, G. F. Winter; '09-10, J. L. Buyer; '11-13, J. Mundorf; '14-16, Fr. Reutepohler; '17-20, E. O. Habegger; '21-22, J. W. Feller again; 1923, B. R. Hoover. Fr. Reutepohler had a remarkable meeting during a revival at which time 31 came to the altar at one call, 26 of whom claimed salvation at that service; 29 joined church, and 11 children and 17 adults were baptized. A Sunday School has been maintained here from the beginning. San Pierre has recommended three men for the ministry, namely, J. L. Buyer, Jr., 1911; J. H. Arndt, 1915; Chester Dietert, 1921.

SCHWARTZ SOCIETY, ELKHART CO., INDIANA

This society was about three miles west of Elkhart. It belonged to Elkhart German Mission in 1868. In 1872, to Elkhart Circuit; in 1874, to Elkhart Mission (Ger.); in 1875, to Elkhart English Mission. No further record is found.

SCHWEITZER'S CLASS, DARKE CO., OHIO

This class was north of Greenville. Exact location not learned. It existed already in the fifties, and continued for about 30 years, always served by pastors from Greenville.

SEDAN, DEKALB CO., INDIANA

This society was an old pioneer appointment, four miles west of Waterloo, Indiana. It belonged with DeKalb and Waterloo Circuit until 1880 when the work ceased here and the church was sold. The proceeds flowed into the Conference treasury.

SEIBEL'S APPOINTMENT—MONTGOMERY CO., OHIO

This was a small class south of Phillipsburg. Jacob Keiper preached here in 1856-57. A Big Meeting was held at which a number were converted. No church was ever erected here. The Mege's and Stein's, besides Seibel's belonged here. Later they merged with Phillipsburg Society.

SHARPIE CLASS, MIAMI CO., INDIANA

This class existed in 1852. It was about three miles south of Peru, Indiana. Members here were the families, Sharpie, Daufel, Finster, Spangler. The first family later moved to New Paris, Indiana, and the others merged with Bunker Hill Society.

SHELBY MISSION, SHELBY CO., ILLINOIS

This mission was formed in 1866 and embraced the appointments in this

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county, namely: Prairie, four miles N. E. of Stewardson; Mattoon; Siegel's, near Stewardson Southeast; Dait's; Gayer; Buckey Schoolhouse; Bluepoint, or Wolf Creek, five miles S. W. of Stewardson; and Colehill. For ministers who served here see under Prairie. John Berger, pastor in 1869-70, lamented the fact that the work here did not begin six to eight years sooner. He said, "A portion of the membership is doing well in giving support for the Gospel, but others seem to think that we are indebted to them, and that our efforts among them should be given gratis. There is a lack of interest in Sunday School work on the part of many." After a hard effort the work finally was abandoned on account of indifference. For more history see Prairie, Mattoon, Wolf Creek. Nothing definite found of the other places named here.

ST. MARYS CIRCUIT, PIONEER FIELD

For introduction to this field see sketch, Ft. Wayne Mission up to 1845. In 1845 this mission was divided into Elkhart Circuit and St. Marys Mission. Chr. Glauz was assigned to this mission. He was sick for five months. The enemies of the Ev. Association took advantage of this situation, and created suspicion in the minds of the people against the work of our church and its pastors. Thus great injury came to this field which was a veritable moral desert. Some who professed to be saved now neglected prayer-meetings and died spiritually. Membership increase was only fifteen. In 1846 Wm. Kolb was missionary. He reported great opposition, and spiritual apathy on the field, especially around Willshire, Ohio, where five preachers taught baptismal regeneration, and insistently withstood him in his teaching. Chill-fever was raging everywhere. K. was sick in bed with fever and was greatly hindered in his work. A meeting that was to be held in Adams Co., Indiana, had to be cancelled, due to chill-fever among the people. Floods also greatly hindered his getting around on the field. He could reach his appointments only once in three weeks. He reported success in Brunnersburg. In DeKalb Co., Indiana, he organized five classes, one at Stroh's and one at Husselman's, a few miles south and southeast of Waterloo. In 1847 S. Dickover was missionary. He reported the field enlarged and prospect fair. One meeting he held resulted in conversions, and the formation of a class of 11 members. At another, 22 came to the altar at one invitation, some of whom were converted and joined church. In 1848, St. Marys Circuit again became a mission with Fr. Wiethaup assigned. The field was considerably enlarged this year. Quite a number were converted and joined church. There were now 90 members on the field, six societies and one church. In 1849-50, Peter Goetz was pastor with Peter Burgener as assistant the second year. Chr. Augenstein was then P. E. of St. Joseph District. The field now extended into seven counties in Indiana and into five in Ohio. The daily trips were from 20-40 miles, 340 miles per round. Roads were still often wellnigh impassable. G's health became impaired. Yet the membership was nearly doubled this year.

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But in DeKalb County the increases were small. From February to April 28, 1851, seven Big Meetings were held with some success. At another meeting he reported: "Nearly the entire congregation was on their knees, crying to God for mercy. It was a heart-touching scene." In 1851 B. Uphaus and P. Burgener served, S. Dickover, P. E. They reported slow but definite progress. St. Marys Circuit in 1851 was composed of the following preaching points, as taken from Uphaus' diary: Brunnersburg, Ohio, and vicinity two miles north of Defiance; Furthmillers's, east of New Haven, Indiana; Adam Genth's, nine miles S. W. of Ft. Wayne; Glock's or Bethlehem's about five miles east of Ossian, Indiana; Krumme's and Voltz's or Five Points, twelve miles S. W. of Ft. Wayne; Flora's in Wells Co.; Meyer's, seven miles S. E. of Bluffton, near Salem, Linn Grove Circuit; Fuhrman's seven miles west of Decatur; Hellwarth's, six miles west of Celina, Ohio; Jacob Mecklen's and Metzner's Schoolhouse, and Haudischell's Schoolhouse in Jay Co.; a place near Repton, Mercer Co., Ohio; Roether, Van Wert Co., Ohio; a place near Mendon, Ohio; Ries, in Van Wert Co.; Stedler's, three miles from Willshire, Ohio; Kern's and Walter's east of Decatur; Blocher's and Jos. Miller's, seven miles N. E. of Decatur; Stroh's and Husselman's near Auburn; Clarksville, Bauer's, Miller's, east of Auburn. There were probably others. Exact location of all these points could not be found. This gives some idea of the largeness of this field traveled over in quest of souls for God's kingdom.

In June, 1852, the Indiana Conference was organized and embraced all of St. Marys, DeKalb, Elkhart, Mt. Carmel, Whitewater, Dubois, Marshall, Hamilton and Miami fields. For missionaries who pioneered this wide St. Marys field see Volume I, St. Marys, page 92.

ST. LOUIS, MISSOURI

In 1865 this city and vicinity was taken up as St. Louis Mission, but was left unsupplied. Nothing further was done here until 1874 when the mission was re-established. J. C. Young was missionary. Seventeen members of the Ev. Association, who lived here, now rejoined the church, Sunday, August 15, 1875. The Conference of 1875 appointed the pastor and the one on the Vandalia Mission as a committee to buy a lot in the city as soon as \$3,000.00 should be collected, and were then to build a suitable chapel thereon. This was about as far as the project went. A Sunday School was organized which grew to 75 regular attendants. The mistake made here as at other places, was "poor location, and an undesirable hall. No other churches were near the hall, but it was very uninviting". Besides the Missionary Society at this time was heavily involved. The buying of a suitable location could not be carried out. Bishop J. Seybert once preached in a Ger. M. E. Church here by invitation of the pastor, and assisted in giving the Lord's Supper.

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ST. PAUL, PAULDING CO., OHIO

As early as 1863 this society was in existence and belonged to St. Marys Circuit. Its location is in Benton Twp., Paulding Co., six miles south of Payne, Ohio, hence sometimes called Payne Class. Services were held in homes and schoolhouses until in 1888, when a church costing \$1,000.00 was built and dedicated, September 16, by Aug. Geist, P. E. It was the only church of our denomination that ever was built in this county. F. E. Zechiel was pastor at this time. A Mr. Paul and family, thirteen years before had moved here. Soon after arriving, he and his wife and a sister Sinn began holding prayer-meetings. A few years later S. S. Albert of Van Wert Mission began preaching here. He organized a class. Amidst hardships and disappointments the little vine grew to a membership of 20 in 1888. Much credit was due to the work and loyalty of the Paul family. Wm. Reihle held a revival here in 1896 that resulted in fourteen conversions and six accessions.

Too many churches, some being only one to two miles apart in this township, worked hardships for all. Besides the German soon died out, meanwhile the English population joined other churches. Also, the community was largely made up of transient people, or renters. As the country developed the abler farmers bought out the smaller ones and so the community was largely depopulated. The field was abandoned in 1915. The church was sold in 1918 and the proceeds applied for a new parsonage in Van Wert for the Van Wert Circuit.

ST. PETERS, VAN WERT CO., OHIO

In 1852 A. Nicolai and Fr. Schuerman of St. Marys Charge began to preach here, six miles south of Van Wert, Ohio, and organized a class. For pastors see under St. Marys up to 1870, also for 1876-77 and for 1879-81. On February 16, 1855, J. M. Kronmiller began a revival at a brother Hertel's, resulting in conversions and accessions. In October the same year, P. Goetz and C. Wessling held a meeting when six were saved and eight adults united with the church. Believers enjoyed a rich outpouring of God's Spirit. In 1863 the appointments of St. Marys Circuit in Ohio were made to constitute Van Wert Mission embracing this class, Grand Victory, Roédgers, Mendon, Salem (Weifenbach's), Hope, west of Celina, and Willshire, with Geo. A. Hertel as missionary. In 1870 this class, Mohr's or Grand Victory, and St. Paul were attached to St. Marys Circuit, but in 1871 these classes with Van Wert City and Hicksville became Van Wert Mission with J. Keiper, pastor for two years. Members in 1871 were: Adam and Christina Hertel; Philip, Margaret, Jacob and Mary Hertel; Mike and Elizabeth Wise; Ad. and Kate Reder; Noble and Anna Palstette; Mary Ries; Fr. and Mary Heeptett; Ad. and Susan Smith; Sol. Schluy. In 1874 J. Wales built the first church here. It was dedicated Mar. 1, 1874, by J. Young, editor of the *Living Epistle*. From 1875 to 1908, see list of pastors under Van Wert except as indicated above. In 1909 this class belonged to Ohio City Circuit, E. R. Roop,

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pastor; 1910, it was made a station by its own request with C. W. Schlemmer, pastor for two years. In 1912 it belonged to Chattanooga Mission, E. B. Jones, pastor; 1913, alone, F. C. Wacknitz; 1914-15, W. H. Mygrant; 1916-18, to Scott Circuit, J. H. Heldt; 1919-23, Ira Steele, to Van Wert Circuit.

ST. PETERS, NOBLE CO., INDIANA

This class was three miles N. W. of Avilla, Indiana. It was organized in 1853 by Jos. Fisher of Elkhart Circuit. He reported this class to his successors as a class of fine people, but that there is not much prospect for conversions. Charter members were: Samuel Hoke (leader) and wife Anna; John, Jacob and Rebecca Miller; Wm. and Barbara Buser. When the Avilla Society was organized in 1873, this class was merged with it. DeKalb Circuit pastors served here except the two first years from Elkhart Circuit.

SILVER LAKE, KOSCIUSKO CO., INDIANA

This society was about three miles N. E. of Silver Lake, Indiana. Some times called "Claypool" and "Rhoads" Class. On November 21-22, 1846, a meeting was held in the home of Jacob Rhoad (Roth) by A. B. Schafer, P. E., and C. Glaus, and Wm. Fichte, pastors of Elkhart Circuit. In 1852 it became a part of Miami Circuit, served by J. Keiper and H. Strickler. In 1853 the field name was changed to Fulton. The same preachers served here as at Akron, or Barnheisel's. In 1872 this class with Barnheisel and Cook Classes near Gilead became Silver Lake Circuit, J. Ressler, pastor. In 1873 the name was changed to Gilead, S. S. Albert, pastor. In 1874 this field was incorporated with Fulton Circuit for two years, and in 1876 this class was a part of Warsaw Mission, D. J. Pontius, pastor. In 1877-78, J. M. Dustman. A church was built and dedicated January, 1878, by Bishop R. Yeakel. In 1879 this class was added to N. Webster Charge, J. Bruckert, pastor, three years; 1882, A. Geist; '83, W. H. Brightmire; '84, J. Wales. In 1885 it was added to Rochester Circuit, and served by J. Wales four years. In 1889, J. Hoffman; '90, D. J. Pontius; '91, Wm. Wildermuth; '92, J. M. Rogers; '93, discontinued and the church sold. Jacob Leiter's, Geo. Kiplinger's, John and Edward Garmen's, and Mrs. Wilson lived here.

SIMONS CREEK, WAYNE CO., INDIANA

This was an appointment N. W. of E. Germantown in the neighborhood of the Dickover and Fisher settlement, but was soon merged with Pleasant Hill.

SMITHFIELD, NEAR MUNCIE, INDIANA

This class was six miles S. E. of Muncie, at or in Smithfield. In 1849 preachers already preached here, at Henry Dill's. The class always belonged to E. Germantown. E. R. Troyer related the following incident that occurred here. A. B. Schafer was holding a meeting here in the early years, in which all inter-

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est seemed to be dead. A sister "Will" began to sing a chorus and then shouted. Schafer asked her how she could shout over such a sermon. She replied "Your sermon did not make me shout, but the devil must know that I can feel good and shout even if we have poor sermons." The time when this class ceased is not known.

SPENCERVILLE, DEKALB CO., INDIANA

This class was S. E. of Auburn, Indiana, near the town of Spencerville on the Wabash R. R. The class existed from 1852-70 according to records. Members here in 1870 were: John and Eliza Rohabacher; Wm. and Mary Hemrich; Susan Hemrich; Nath. Benninghoff and wife; Mary Sawers; Rebecca Yarger; Marg. Bowman; Susan Ryroads; Kath. Walker. It belonged to Defiance in 1864-65 when J. Berger had a good revival here. Why and when the class discontinued is unknown to the historian.

SPIKERVILLE, WABASH CO., INDIANA

This society was taken up by J. Wales in 1891 with Urbana Mission. Geo. E. Speicher having been reclaimed for the Lord in 1890, without a recommendation or license to preach, began a meeting here in a schoolhouse. The Lord wonderfully blessed his effort in soul-winning. The schoolhouse became too small for the attending crowds, so the meeting was taken to a hall. The meeting resulted in 60 conversions. Then the people were organized into a society by Wm. Wildermuth, pastor of Urbana. In 1891 a church was built and dedicated Feb. 28, 1892, by J. Wales. Bishop S. C. Breyfogel, missing train connections, failed to arrive for the occasion. A few years later the work here lagged, and services were discontinued. In 1898 the Conference ordered the P. E. and P. C. at Urbana to elect a board of trustees, and to sell the church. This, however, was not done. During this time, folks, with extreme teachings, freely used this church. This brought confusion and final indifference into the community. But in 1907 M. L. Scheidler of Urbana again took up the place, reorganized the membership and started a Sunday School. In 1908 this class was added to Zion, south of Wabash and named Spikerville Mission, Ira Dawes, pastor. He had a good general awakening. People united with the society. He served it four years. In 1911 the field's name was changed to Wabash Circuit, comprising this class, Zion and Mt. Pleasant, near Rich-Valley. In 1912, B. G. Smith; '13, J. M. Lantz; '14, J. S. Kroft; '15-17, J. W. Thomas; '18-19, A. W. Feller; '20, E. W. Schafer; '21-22, C. W. Spangler; '23, L. M. Maurer.

SOUTH BEND—FIRST CHURCH

Following are extracts from the (German) Society Records before it was destroyed. The work of the Ev. Association started in this city in 1853. Bishop J. Seybert, Geo. G. Platz, S. Dickover, and M. W. Steffey were the first ministers that found entrance to this city. The South Bend Mission was created in

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June, 1854. Geo. Eckhart was the first appointed missionary. He had many difficulties to face, not having a church to worship in. An effort to build a church was begun this year. On the advice of Bishop Seybert, a suitable lot was bought for \$300.00 and pledges secured for this purpose. Eckhart becoming ill resigned and M. W. Steffey took the field with Elkhart Circuit. In the spring of 1855, after a special meeting, he organized a society with 11 members: J. Kerstetter's, C. Liphart's, A. Siebold's, K. Zimmerman's and Dr. Buchtel's and their families.

In 1855 John Fuchs with B. Ruh of Berrien Mission jointly served this city mission regularly. Fuchs by order took steps to build a church on Lafayette Street near Washington Street. Trustees were elected and the church was built at a cost of \$3,000.00. It was dedicated as "Zion Church", September 28, 1856, by Bishop Jos. Long. A parsonage was also built. The class was reorganized with 18 members and a Sunday School opened with 13 scholars.

In 1857 Jos. Fisher served it with South Bend Circuit until 1859 when by request it again was made a mission. C. Kohlmeier was missionary. He left irregularly and without the sanction of the following Conference. Samuel Heiss finished the year. In 1860 M. Hoehn was pastor. In 1861 this mission was re-incorporated with South Bend Circuit and served by A. B. Schafer and M. Speck. In 1862, Wm. Bockman and C. Ude. In 1863 South Bend Mission was re-established and served by A. B. Schafer for two years. In 1865, Edw. Evans; '66-67, J. Kaufman. One New-year's eve a blessed "Watch-night" service was enjoyed. The society contributed besides the salary, \$450.00 for God's kingdom.

This mission was made a station in 1868. C. Glaus, pastor for two years; '70-72, John Berger. His years were crowned with prosperity. A special holiness meeting was held here. Chief speakers were: Bishop J. J. Esher, C. Augenstein, Prof. Huelster and H. Hintze. Great quickenings were experienced. Backsliders reclaimed and sinners saved. Preachers and members experienced perfect love. The second night the Lord's Supper was celebrated, followed by an experience meeting when 130 testified in 40 minutes. These testimonials were overflows from "the fountain of living waters". One testified, "I joined all secret orders that I could find, but found no peace until I came to Jesus."

During 1873-75, G. M. Gomer was pastor. The East Side Mission was added to First Church Station. This year a new church lot was bought on corner of Lafayette and Wayne Streets for \$4,000.00. Gomer held a three months' revival, resulting in 126 saved and accessions, 19 being by letter. The membership was now 304. A congregational meeting was summoned relative to a new church. Bishop J. J. Esher was present. By unanimous vote it was decided to build a new church 46 x 80 feet with an additional class-room 36 x 60 feet. Estimated cost, \$12,000.00. About \$6,000.00 was pledged at this meeting. But a serious division and consequent loss of members caused the project to fail. The newly purchased lot was sold at a great sacrifice. In 1874 G. continued a revival from

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Dec. 7 to Mar. 16, obtaining 122 conversions and 116 accessions. The membership now was 300, divided into 12 prayer-meetings. During this meeting various ministers helped. In 1875 it was decided to wreck the church and to build a new one on the same site.

During 1876-78 M. Hoehn was pastor. The new church was now under construction. As yet no pledges were secured. The society still had a debt on the aforesaid lot and east side Mission Church, of \$800.00. H. began to solicit funds and soon had \$2,799.55. When the first snow fell, the church was under roof. The lower story was dedicated December 25, '76, by Bishop J. J. Esher. New Pledges were now taken amounting to \$1,376.78. While the church was being built services were held in an old frame church on Main Street. In the summer of 1877 the outside of the church was finished at a cost of \$958.40. There were two towers, the larger one containing a 1,500-lb. bell, costing \$437.00, a gift of the Sunday School. The society was privileged to gather funds on Elkhart District. This project was a great task for a class composed of laboring people, and met with keen opposition. The society had a loss of 52 members by deaths, withdrawals, and change of boundary. LaPorte and Carlisle were detached this year. The year 1877 was only a six-month Conference year. Hoehn had 35 conversions, 29 accessions, 31 removals and 40 deaths. During 1878 after much work and concern the church was completed at an additional cost of \$1,784.28, which was more than covered by pledges. The finished church was to be dedicated January 5, 1879, by Bishop R. Dubs; but as some members refused to share the balance of the indebtedness the dedication was indefinitely postponed. Deaths and removals exceeded the gain this year.

During 1879 J. Berger was pastor. This year the board of mission transferred him to Germany as a missionary. In 1880 F. F. Meyer from the Michigan Conference was stationed here, serving nearly three years. Father C. Hummel of the Illinois Conference finished out the third year. In 1883-84, Geo. Roederer served successfully. He had 33 conversions and 51 accessions. In 1885-87 C. F. Hansing served. Peace reigned, and the church debt was paid. Souls were saved and added to the church. During 1888-89 M. Hoehn was pastor for the third time. He reported 60-70 conversions and 86 accessions. Church strife, however, greatly hindered success.

During 1890-92 M. W. Steffey was pastor of First Church. This term began amidst a most disheartening Church trouble. Before his arrival a meeting of lay-members was to be held in the church to rehearse the schism. The membership being divided, S. tried his best to maintain peace. Agitators secretly passed defiant resolutions. Finally two main disturbers were brought to a church trial, were found guilty and expelled from church. But they did not cease their agitation. A denomination nearby was ready to receive them with open arms. 100 members withdrew, yet the society was able to meet its financial obligations for that year.

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In 1891 a new constitution was adopted. A part of the society favored English in Sunday School, and wanted English prayer-meetings. At a society meeting a vote showed that 14 were in favor of some English and 13 opposed, even though the constitution provided for German services only. By the advice of superiors, no English class was organized, but encouragement was given those who preferred English, to exercise in that language in the German classes, a privilege which had never been denied them. This gendered no little dissatisfaction. In the winter of 1893, in a 7-week revival quite a large number of English penitents came to the altar. Thereupon, English Gospel hymns were sung, for the benefit of seekers, by those who preferred English. Opposition to this arose. The awakening spirit was quenched, and the meeting had to be closed. Steffey retired from the active ministry after 41 consecutive years of active service in the church.

During the period 1893-96, Wm. G. Braeckly was pastor. In 1893 the Conference wisely established an English Mission in this city for the sake of peace and harmony. The First Church gave up 31 members for the new mission. In 1895 the First Church Society petitioned Conference to release it from paying \$600.00 to the trustees of the new mission which amount was the proceeds from the sale of the former Mission Church on the east side of St. Joseph River. The Conference had held this money in trust until this society bought a parsonage, when it was paid to them, with the proviso, that if a new mission should be established in South Bend, this money must be refunded for the new mission. In view of the fact that this society had lost so many members in recent years, it seemed incapable of complying with this proviso, besides it was originally their own money, and was now invested in their own parsonage. Therefore, after due deliberation of its former action the Conference ordered that this sum be allowed to remain permanently with this society. Thus the matter ended quietly. B. organized the first Y. P. A. in this society and closed his four-year work with 69 accessions and nearly as many conversions.

From 1897-99, Fr. Schweitzer was pastor. He had some fanatical doctrine to combat that threatened disturbance, but the difficulty was overcome. From 1900-03 E. J. Nitsche served. He had a great revival the first year resulting in 78 conversions and 55 accessions. The old parsonage was sold and a new large modern one was built on the rear end of the church lot. Its cost was \$3,000.00. During '04-06, Fr. Rausch was pastor. In the fall of 1904 the society sold its property for \$28,000.00, but retained the parsonage with the privilege of moving it to a new site. By a congregational vote the society empowered its trustees to buy a lot on N. W. corner of Lafayette and Monroe streets for \$9,000.00. A new church was then built on it costing \$30,000.00. The parsonage transferred to this site without the minister's family moving out. 1907-09, H. Schleucher, pastor; in 1910-14, J. H. Evans. Considerable repairs had to be made on the church at this time. Evans had 85 conversions and 95 accessions. From 1915-19

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W. H. Freshley served. The preaching was now entirely English. The society had a joint jubilee and Watchnight service, December 31, 1915, and burned up the notes of the balance of the debt of \$500.00. In 1915 an earnest effort was made to merge this society and Mizpah, or to have this society sell its property and locate in the S. E. part of the city, but both efforts failed. During 1920-23, E. M. Kerlin was pastor. He gave special attention to the spiritual life of the church. He had the Petticord Evangelistic Party twice, and other special Gospel workers, at considerable outlay of money. During this time he reported 279 conversions and 195 accessions, present membership, May 1923, 321, net gain 144. This resulted from a united and cooperative effort between pastor and people.

SOUTH BEND—EAST SIDE MISSION

In 1872 the Conference established a mission east of the St. Joseph River called "Lowell Addition". C. C. Beyrer was the first missionary. The river constituted the boundary between the mission and the mother church territories. A church was built and dedicated August 25, 1872 by Bishop R. Dubs. The First Church largely provided the means for its construction. But already in 1873 the mission was re-incorporated with the old society and jointly served by J. M. Gomer. Later the church was sold for \$600.00 which was at a great sacrifice. Many felt that the abandonment of this field at this time was very unfortunate.

SOUTH BEND, (MIZPAH) BROADWAY

April, 1893, the Conference established an English mission in the south part of South Bend, J. Wales, first missionary. He served this jointly with Mishawaka Circuit, assisted by W. S. Mills. A class was organized April 23, 1893, under the name "English Mission". These members came from the German church. They were: Ben. Gingerich, wife and son Irvin; Noah C. Lehman and wife; Mr. McCurtin, wife, and William and Nellie; Noah F. Platz and wife and two sons; S. C. Lehman; Wm. Lehman and wife; John Grove and wife; Ruben Grove and wife; Mrs. Ott and daughter; Lydia and Mary Meyer.

In the spring of 1893 a Y. P. A. was organized with 60 members. Lydia Meyer was the first president. December of this year, Wales held a revival, resulting in 30 accessions. The property of the Reformed Church Chapel at the corner of Lafayette and Sample Streets was rented. It was well located and necessary repairs were made. In 1894 the society had 109 members and a Sunday School enrollment of 140. The veteran Jos. Fisher contributed much to the success of the first revival here. A Mr. Dubell donated the society a corner lot in this city. The Conference also granted this mission the right to solicit building funds on Elkhart District. In 1894 J. Wales was returned; '95-98, M. L. Scheidler. A church lot was bought on the S. E. corner of Monroe and Main Streets and a modern parsonage was built on the east end facing Monroe

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Street, costing about \$2,500.00. Scheidler had 58 conversions and 70 accessions. From 1899-01, L. S. Fisher was pastor. June 18, the church had to be vacated, so one of the upstairs rooms of the abandoned Southside school building was obtained. Early in the summer of 1900 a Sunday School auditorium was built on the church lot close to the parsonage. On August 14, '99, the name "English Mission" was changed to "Mizpah Ev. Church". At this time it was a question whether or not the church should be built on this lot, or in some other location, farther south. By request the Conference appointed a committee to investigate this situation and decide the matter for the society. Bishop Bowman, S. H. Baumgartner, P. E., and F. E. Zechiel of the Watch Tower Church at Elkhart were appointed. The territory within the scope of the future church was gone over carefully. Both sides previously agreed to abide by the rendered decision of this committee. After the survey was made, the committee met in the par-



Broadway Church, South Bend, Indiana.

sonage, considered the various locations, the already built parsonage, and the finances available. The secret vote taken resulted unanimously to stay and build by the parsonage. The pastor then called a congregational meeting and elected a building committee. This committee decided on a brick veneered Sunday School auditorium 32x57 feet with a corner entrance and basement for class-room and furnace. The entire cost of the church was \$5,000.00, and \$3,000.00 was needed yet, \$2,300.00 was raised on dedication day, Feb. 18, 1900. Bishop S. C. Breyfogel officiated. Then followed a blessed revival. L. S. Fisher, pastor, '99-01, reported 73 conversions and 94 accessions.

During 1902-03 Thos. Finkbeiner served. His first year resulted in 11 conversions and 22 accessions. The second year the board of trustees of N. W. College appointed him assistant instructor in the German Department. Upon

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his resignation, Rev. Stull of the N. Y. Conference finished the year. In 1904 D. Martz, pastor; converts seven, accessions sixteen. In 1905 he was elected P. E. and J. H. Rilling succeeded him, serving 1905-08. - He reported 39 conversions and 85 accessions and general prosperity. In 1909-10 F. Hartman was pastor. Agitation to relocate the church began. Conference authorized the society to dispose of its property and to locate in another section of the city, if the society, pastor, and P. Elder deemed it advisable. See Conf. Journal 1910, page 26. In 1911-15 J. O. Mosier served. At the close of the last year again several attempts were made to unite the First and Mizpah Churches. Both sides appointed the Qr. Conference members as commissioners to a joint meeting relative to the merging of the two societies. But these efforts also failed. Mosier in the five years here had 211 accessions and 162 conversions. The society supported a Bible woman in China; won the Y. P. A. banner for giving the most missionary money per capita; the Missionary Auxiliary raised \$314.79; Sunday School, \$14.24 per Sunday, and the society \$4,949.52, without a social or bazaar. In 1916 D. A. Kaley was pastor. This year the Conf. Church Building Committee met here at the call of the P. E. for the selection of a new church site. This was done by the society's request. Conf. Journal 1916, page 459. Bishop L. H. Seager was present. After a careful survey the committee decided on two lots S. E. corner Broadway and Carroll Streets. These lots with additional lot adjoining on Carroll Street with a modern dwelling on it cost about \$6,400.00, and was paid for. In 1917 A. B. Haist served here. This year the society sold its property on Monroe and Main Streets to the Swedish Lutheran Church for \$13,000.00, and bought a portable church for \$800.00 for temporary use. The same was dedicated by E. W. Praetorius of Elkhart First Church on September 30, 1917. It was placed on a leased lot, No. 313 E. Broadway. The change proved advantageous. At a congregational meeting, August 2, 1917, the name Broadway was adopted as the society name. From 1918-23 E. G. Johnson was pastor. In 1918 plans were adopted for a new church. Up to April, 1919, \$22,500.00 had been secured in pledges, and cash on hand \$9,000.00. The building committee elected was: Pastor E. G. Johnson, Pres.; Harry Weiss, Treas.; Wm. T. C. Pearson, Sec'y.; H. H. Reinoehl, R. C. Eby, I. E. Ruth, M. Guise, B. A. Thornton. The dimensions of the church are 66 x 94 feet. Exterior walls are constructed of Hytex brick, trimmed with Bedford stone. Windows are art-glass. The main entrance is on Broadway with a portico 9 x 40 feet, supported by four massive stone columns. From here the entrance is into a large foyer, admitting one to auditorium and Young People's assembly room. This church has a large auditorium, galleries on two sides with partition walls for Sunday School class-rooms, also under the galleries. The choir loft is back of the pulpit. The pipe organ was bought by the Sunday School. The basement is arranged for modern S. S. work, and contains the heating plant, kitchen outfit, etc. The pastor's study and a mother's room are on the second

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floor. The entire church property is valued at \$85,000.00, and is nearly paid for. The church was dedicated March 28, 1920, by Bishop S. C. Breyfogel. Up to May, 1923, Johnson reported 180 conversions and 222 accessions. April 1919 the portable chapel was sold to the Conference Mission Society for \$1,000.00 to be turned over at the completion of the new church. These were years of activity. B. Thomas was assistant pastor to Johnson in 1922.

SOUTH BEND—GRACE CHURCH

This society had its inception in 1901. J. Wales was then assigned to North Liberty Mission and instructed to find entrance into N. Liberty. But the effort seemed futile. Instead, he found an opening in the locality of South Bend in which he lived, and began to preach in a private house. This same year he bought a lot on Van Buren and D. Streets, built a small frame Chapel on it which was dedicated Jan. —, 1902, by J. H. Lamb of Cleveland, Ohio, as "Beulah Chapel". Charter members were: J. Wales, wife and daughter Lillian; James Ray and wife; Mr. Wert and wife. Wales served here three years. By permission of the Conference the Van Buren St. lot was sold and another bought at the junction of the Laporte and Walnut Streets near Michigan Ave., now Lincoln Way West, and the chapel was moved on it. In 1904 M. W. Sunderman served this society and Tabor with South Side Elkhart, assisted by N. F. Platz, who preached here the greater part of the year. In 1905-07, N. F. Platz served. The Conference, by request of this society, granted it a loan of \$500.00 at 2%. In 1908 F. F. McClure was pastor; 1909-10, L. Newman. The church property was sold in 1910 and the S. W. lot on Walnut St. and Michigan Ave. was bought and an octagon shaped stucco church with a side room was built. In 1911 W. H. Mygrant was pastor. He finished the church and it was dedicated as Grace Church, June, '11, by Bishop T. Bowman. L. Newman, by conference permission, collected money on Elkhart District for this church. During '12-16, D. D. Speicher served. The society about held its own. From 1917-21, O. O. Lozier was pastor. The \$800.00 debt on the church was paid the first year, and at the close of this year a parsonage was bought joining the church lot to the rear for \$2,800.00, and it was paid for in 1921. Under his labors the society took on new life. In 1920 Lozier and wife started a Sunday School in the Oliver Addition. The outlook was favorable, but from want of means the field was abandoned. In 1921, by Conference action, this society obtained a grant to build a new church not to exceed \$40,000.00. Also \$5,000.00 of the surplus of the Forward Movement money was voted them. But due to the money stringency the plan was indefinitely postponed. The movable chapel formerly occupied by Broadway Society, was moved here for additional Sunday School room. In 1922 M. O. Herman served; 1923, P. L. Browns.

SOUTH BEND—EWING AVENUE CHURCH

A new mission was located on Ewing Avenue, in 1920, and placed under

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supervision of Broadway Church. In 1921 plans were formulated for a Bungalow Church, but was not built until 1922-23. In May, 1923, H. Cook was appointed the missionary with an appropriation of \$1,000.00. Mr. Chas. Weidler, attorney, donated two lots on this avenue for a permanent church. One more lot was bought from him on which now stands the bungalow church which later will become the parsonage. This building was dedicated by Bishop J. Dunlap, July 1, 1923. The following are the names of the charter members: Mr. and Mrs. Guy L. Amerman, Kenneth and Gerald; Mr. and Mrs. Charles Arment; Mr. and Mrs. James E. Brown, and Richard; Mrs. Rieta Collins; Rev. and Mrs. Howard Cook; Mrs. Gertrude Diedrich; Mr. and Mrs. Jessie Elliott, Violette and Emerson; Mr. and Mrs. Rodolphe Kidder; Mr. and Mrs. Albert Rerick; Mr. and Mrs. Otto Schwob, and Marie; Mr. and Mrs. Thomas Sykes; Mrs. Gertrude Thomas; Mr. and Mrs. Edwin Thornton; Mrs. Jessie Vary, Grace, Cecil, and Galen; Mr. Charles Weidler, attorney; Mr. and Mrs. Harry Weiss; Miss Dorothy Weiss; Mrs. Lydia C. Zillmer, and Harry Zillmer.

SOUTH GERMANY, ZION, FULTON CO., INDIANA

Zion, locally known as South Germany, was started in 1849 by Geo. Wales, a local preacher. A society was organized in 1850 with Geo. Wales and wife, Samuel Plantz and wife; John, Jacob and Elizabeth Hoffman and others. On December 31, 1852, J. Keiper held a "Watch Night" meeting here jointly with a several-day revival. Sinners came to the altar and were saved. Services were held at Plantz's and Walter's homes. The same pastors preached here as on Fulton Circuit up to 1868, when it became a part of Twin Lakes Circuit, and was served by its pastors until 1884, when it was added to Tippecanoe Circuit; in 1885, to Twin Lakes; in 1886, to Rochester Circuit; and again in 1891 to Twin Lakes. In 1900 the name Twin Lakes was changed to Culver Circuit. In 1915 it was added to Rochester Circuit where it has remained since.

The first church was built in 1858 by P. Burgener, though probably started by J. M. Kronmiller and was dedicated by G. G. Platz, P. E. The second one was built by J. Wales in 1887 and was dedicated the same year. Several camp-meetings were held in this neighborhood in early days. Men who entered the ministry from this class were: John Hoffman, 1858; Samuel Plantz, 1861; Fred Hoffman, 1860; Geo. Wales, Jr., 1867; J. Wales, 1868; and C. Overmeyer, 1909. For pastors see under names of circuit to which it belonged.

SPARTA CHURCH

This class dates back at least to 1870 when it belonged to Benton Circuit. It was north of Indian Village, which is about three miles east of Wawasee Lake. A Mr. Slabaugh was the main standby here according to information from A. Geist. In 1879 it was added to New Paris.

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SPRING GROVE MISSION

This mission was formed in 1868 from a part of the old Wabash Mission around Lafayette, Indiana. In 1880 it was abandoned. From 1874-80 it was served by S. S. Condo; L. W. Crawford and E. D. Einsel, successively.

STROH CHURCH, DEKALB CO., INDIANA

This appointment was five miles S. E. of Waterloo, Indiana. It was taken up in 1841 by J. Hall of Ft. Wayne Mission of the Ohio Conference. It was one of the oldest DeKalb Co. appointments, a twin class with the Husselman society. In 1844 it became a part of the Illinois Conference. In 1852 it became a part of the Indiana Conference. For pastors see DeKalb Circuit. In 1873 this society, with Husselman Society, was merged into Waterloo. See from here under Waterloo.

STONY POINT, KOSCIUSKO, CO., INDIANA

This appointment was four miles N. W. of Leesburg and nine miles S. E. of Nappanee. No church building was ever erected here. Before 1872 it belonged to Bremen Circuit; in 1872 to Elkhart Circuit; in 1873, back to Bremen; in 1876, to Warsaw Mission. It was shifted from one field to another. Already in 1853 Jos. Fisher reported that it was a fine class. Preaching was then English, due to six English members. This was also known as the "Strickler Class". Members here then were: John (leader), Kath. and Samuel Strickler; John Maxwell (exhorter) and wife; John and Leah Sechrist; John and Rachel Layman; Wm. and Eliza Maxwell and children, Cyrus, Lydia and Susan. J. Keiper and M. W. Steffey preached in John Strickler's home.

STONY CREEK, HAMILTON CO., INDIANA

This appointment is four miles south of Noblesville, Indiana, and was organized about 1852-53 and belonged to Hamilton Mission. Families here in 1855 were: W. Wolfgang, Jacob Weyand, Henry Weyand and a sister Weyand.

SUGAR CREEK, WABASH CO., ILL.

This class was a part of Mt. Carmel Circuit already in the forties. It was about eight miles west of Mt. Carmel. Several camp-meetings were held here on Adam Stoltz's farm. See under Mt. Carmel. Services continued many years here. When the class ceased is not known.

SULPHUR SPRINGS, MARION CO., IND.

This class was three miles south of Cumberland, Marion Co., and was a part of the Sulphur Spring Mission in 1875 and was served with Indianapolis Mission. It was named Julietta Mission in 1876 with which it was served until it was abandoned, or probably was merged with Cumberland Class in later years.

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SYRACUSE, INDIANA

The history of the Ott Church is here continued. In June or July, 1893, J. M. Rogers became Oakwood Park Superintendent. After the first camp-meeting held here he conceived the idea of organizing an Evangelical Society with the few members of our church that lived here, in order to give the Oakwood camp-meetings a wider and more effective field of influence over the town and community. Our people with the few U. B. people that lived here secured a hall for joint services until a more suitable place for worship could be obtained. Rogers had charge of our people. In 1898 J. J. Wise of New Paris Circuit looked after our people here. Regular preaching began early in 1899. In June, 1899, he met with the people to consider the feasibility of building a church. After due deliberation the small class unanimously decided to build. At a subsequent meeting a board of trustees and building committee was elected. At once they got plans for a church. In October, 1899, the cornerstone was laid by F. E. Zechiel. Size of church is 32 x 42 feet. The church has an inclined floor, seating capacity 325, hot-air furnace, electric lights, corner tower entrance, class-room and gallery, and choir loft. Due to bad weather the church could not be finished this year. With a feeling of apprehension the society of 21 members looked forward to dedication. \$1,179.75 had to be raised to cover the debt. They obtained a surplus of \$92.28. The church was dedicated by Bishop S. C. Breyfogel as Trinity Church. The members of Ott's Class were now merged with this society and their church was sold and the proceeds applied to the new church. This society became a station in 1919. Pastors who served here were: 1898-00, J. J. Wise with New Paris; '01-02, L. Newman with North Webster; '03-04, Syracuse Mission, H. H. Reinhoel, pastor; 1905-06, C. W. Spangler; '07-08, C. E. Boyer; '09-11, C. A. Wright; '12-13, W. H. Mygrant; '14-17, C. H. Burgener; '18, F. F. McClure; '19-22, L. E. Smith; '23, Wm. J. Dauner.

In 1906 a parsonage was bought by the Ladies' Aid Society. In 1912 it was remodelled and made modern. The society has maintained a live Sunday School since its beginning. It always had an active Ladies' Aid Society and a Y. P. A., and has engaged in all civic enterprises, for social betterment. The church also has undergone improvements. The field is somewhat limited here.

SYRACUSE, EBENEZER CLASS

No continued history can be found of this society, which was started in 1846. At this time G. G. Platz preached in the community. This class is located six miles east of Syracuse, near the N. E. shore of Wawasee Lake. In early years members of our "Canada Class" in Union Twp., Elkhart Co., Indiana, moved here and were organized into a society. The same preachers preached here as on Elkhart Circuit to 1872, Benton to '78, and New Paris to 1886, and Webster to 1890. In 1891-92, it belonged to New Paris; '93-96, to N. Webster; '97, to New Paris; 1901 to Webster Mission; 1904-06, with Syra-

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cuse; '07-08 to Webster Mission; 1909, to Syracuse until 1919; for one year (1919) to Nappanee Circuit; 1920-21 to N. Paris, but served separately by G. A. Weishaar, and A. E. Weyrick respectively; 1922, served jointly with Syracuse at 9 a. m.; 1923, supplied, W. H. Mygrant.

The members in 1853 were: Elias Rapp (leader) and his wife Mary; Marg. Rapp; Christian (exhorter), Jacob and Sophia Rapp; Moses and Kath. Beyers; Lovina Schitzly; Elizabeth Ackerman; Kath. Brown; Widow Anna and John Ehrgath. Jos. Fisher said, "This is a fine people, but there are few Germans here, hence, no prospect for conversions." The present church was built in 1862 and dedicated by A. B. Schafer. It had a tower built to it later.

July 1857 a revival was held at Geo. Rapp's, west of the church, which resulted in 10 conversions. It was a blessed meeting. Among the converts were young men who depended on confirmation for salvation, but were now "confirmed by the Head of the Church, Jesus Christ, and adopted into the family of God's people, witnessed to by the Holy Spirit in their hearts". In 1883 D. Martz reported that, "The rushing mighty winds, and the baptism of fire for work, came upon this society. Also Satan became fearfully enraged, but by hot, Spirit directed Gospel shots he was silenced". Ten were saved. In 1884 15 were saved. In 1886 the church underwent repairs and was re-opened by W. M. Stanford, assistant editor of the *Evangelical Messenger*. On October 9, 1897, the first Y. P. A. was organized with Mrs. Arvilla Buchtel as president.

TABOR, NEAR NORTH LIBERTY, INDIANA

Tabor Society, now on Lakeville Circuit, was started in 1864 when P. Roth began to preach here and in the Sousley neighborhood. This class was first known as Lakeville Class, located two miles N. W. of the present Tabor Church. Members here were: Theo. Smith and wife, Louis Hauser and wife, Geo. Hauser and wife, Mrs. Evangeline Hauser, Mrs. Blockson and Samuel Stofer. The class received the name Tabor, so named by Mrs. D. S. Oakes.

The Lakeville Class first belonged to Mishawaka Circuit, then to South Bend Circuit, and still later to North Liberty Mission. The North Liberty Mission was formed from these classes around here, and Roselle Class, one mile south of Wanatah. C. Ade was pastor. In 1874 D. S. Oakes was pastor. Four more were added to the class this year. Oakes built a church in 1875 and it was dedicated January 16, 1876, by M. W. Steffey, P. E. M. Krueger preached the dedicatory sermon. O. was returned in 1876 with Wm. Ackerman. In 1880 this class with West Salem was detached from Mishawaka Circuit and made N. Liberty Mission with D. J. Pontius, pastor, but it was put back to Mishawaka in 1881. In 1903 it became a part of West South Bend Mission and was served by its pastors. In 1906-07, it again was with North Liberty Mission, I. G. Spencer, pastor; in 1908 with Madison it became Lakeville Mission. For pastors see under the field names as given above.

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TERRE HAUTE, INDIANA

In 1852 B. Uphaus and C. Glaus, P. E., from Marshall, Illinois, preached in the homes of Chr. Seeman, Bro. Finkbeiner and S. Anstein. Mel. Mayer of Clay City, Indiana, preached here in 1856. Many Germans lived here. A small number of hearers, inclined to hear the truth, were in regular attendance. No definite entrance was obtained into this flourishing city until April, 1881, when the South Indiana Conference established a mission here. J. F. Young was the first missionary. On Sunday, April 17, 1881, he preached his first sermon in a rented hall, in the third story of the Bauer Building on the corner of 7th St. and Wabash Ave. Rent was \$7.00 per month and \$1.00 for the organ. This hall was used for about eight months. April 17th a Sunday School was organized with the pastor as superintendent. The average attendance at preaching was 45. The doors of the church were opened after the first Lord's Supper, and J. Stortz, Wm. Deusner and Marg. Steinacker joined church and became the charter members.

The Conference provided money for a church. J. Kaufman, P. E., was allowed to collect money in the Conference for a church. He with Young and Geo. Berstecher of Marshall, Illinois, were the building committee. They bought a lot on 9th and Walnut Streets for \$1,300.00 and built a small brick church on it costing \$2,000.00. It was dedicated by Bishop J. J. Esher, November, 1881, as "Zion Church". At the end of this year there was a membership of 23. At the close of the second year there were 28 conversions and 73 members. There was a small parsonage built on the rear of the church lot.

In 1884-85, C. Stockhowe was pastor; 1886-88, W. G. Braeckly; 1889-91, J. Fuchs; 1892, J. F. Young. Many members left the church in '91-92 due to the church division. In 1893 it became a part of the Indiana Conference with Wm. Koenig, pastor. In 1894-97, E. J. Nitsche served; '98-99, B. Schuermeier; 1900, Fr. Schweitzer. He remodelled the church by building a pulpit recess, gallery and class room. New pews and hot-air furnace were installed, at a cost of \$2,000.00. A part of this money was collected by the pastor over the district. In 1901-03, W. L. Luehring was pastor; 1904, C. Harms; '05-09, E. C. Ewald; '10-11, L. J. Ehrhardt.

The society in 1910 obtained the right from Conference to sell their church property and locate in a more hopeful place and realized \$3,000.00. A new site was bought on the N. E. corner of Kent Ave., and Chestnut Street, with a five-roomed house included for \$3,800.00. The pastor moved into the house at once. On Wednesday, October 19, 1910, a public service was held in the parsonage. The preaching continued in the old church while the new one was under construction. Some members (men) being unwilling to serve on the building committee, the society petitioned Conference in 1911 for three non-residence members on the building committee to facilitate the building of the new church. The request was granted, and L. S. Fisher of Kokomo, G. B. Kimmel and And.

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Kramer of Indianapolis were appointed. These with Pastor Ehrhardt, S. H. Baumgartner, P. E., H. Bergherm, and Wm. Osterhage constituted the building committee. Rev. Geo. Johnson, Miss. treasurer, substitute for Bishop T. Bowman, laid the cornerstone October 22, 1911. The building could not be completed before Conference sessions, April, 1912. J. J. Wise and E. W. Praetorius became successors to S. H. B. and L. J. E. respectively. Ehrhardt, by Conference permission, collected money for this church in the Conference, and secured in cash and pledges about \$1,300.00. The new church was dedicated as Kent Ave. Church by Bishop S. C. Breyfogel, June 23, 1912. The cost of the church was \$19,014.57. The society received special financial help of \$1,000.00 from the Conf. Branch Y. P. A. Through the generosity of the And. Carnegie Fund, a \$1,500.00 pipe organ was installed.

The Sunday School now more than doubled itself. L. Newman conducted a revival in 1913. The meetings were deeply spiritual and overflowed with praises.

In 1914-16, C. E. Geist was pastor. The last year a new brick parsonage, facing Chestnut Street was built. The old one realized \$350.00. In 1917-19, N. F. Platz was pastor. He took energetic hold of the serious financial situation with good success. Illness measurably hindered him in his work. On January 19, 1920, he suddenly passed away, and J. H. Arndt of Brazil filled the vacancy. In 1920-22, D. E. Zechiel was pastor; 1923, I. G. Roederer.

THORN-CREEK, WHITLEY CO., IND.

This class was six miles north of Columbia City, Indiana, probably what is now called the Snyder or Trinity Class. The membership in 1853 was John Agolf (leader) and wife, John and Mary Pressler, Jonas and Lydia Dubler, Elizabeth Humberger, Rachel Agolf and Kath. Hively. Jos. Fisher said of this class, "They do not live as religious as they ought. Prospects are not the best. Preaching should be English at which time a large audience gathers."

THORNHOPE, CASS CO., IND.

In 1910 S. J. Kroft took up Thornhope as an appointment. He conducted a revival, resulting in 61 conversions and 51 accessions. Services were held in the M. E. Church. The organization soon failed from want of a good place to worship.

TOHILL, ILLINOIS

This class was near Hudsonville, Illinois, and was a regular appointment on the Marshall Circuit. This was a regular stopping place for ministers between Marshall and Mt. Carmel in the forties and fifties.

TIPPECANOE, MARSHALL CO., INDIANA

This appointment was near the village of Tippecanoe on the Nickle Plate

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R. R. in the S. E. corner of Marshall Co. J. Keiper preached here in 1852-53. A few German families lived here then, but not enough to warrant continuation.

TIMBER CLASS, WABASH CO., ILL.

This was an old society, served with Mt. Carmel Circuit. It was located near the Wabash River, north of Mt. Carmel, two miles north of Allendale, Ill. In about 1872, it was detached from West Salem Circuit to which it had belonged since 1868 and was re-attached with Mt. Carmel Circuit where it originally belonged. Time of discontinuance is not found.

TRINITY, KOSCIUSKO CO., INDIANA

This society was about five miles north of Akron, Indiana. Early in 1896 L. Newman of Rochester Circuit held an evangelistic meeting here in Nichols Chapel. He organized a class. No one knew definitely to whom this chapel belonged. Therefore it was closed against all services except funerals. Thus this flock was without a church. This society then built a church, and it was dedicated by J. H. Evans, P. E., Dec. 26, 1897. The cost was \$816.00. It first belonged to Rochester Circuit, and J. W. Metzner was pastor. Charter members were Caleb Rogers and daughter; F. A. Roger and wife; Thomas Judd and wife; Mr. DeSecore and wife. The class did not hold up and discontinued, and the church was ordered sold in 1909. The land reverted to the original owners.

TRINITY, MARSHALL CO., INDIANA

As far back as 1853 our ministers made regular visits into this section. J. Keiper reported that on April 9, 1853, father Geo. Wales preached in the Fertig Schoolhouse near the present Trinity Church, and on April 10th at Pretty Lake, a German community, two miles from the aforesaid schoolhouse. Peter Goetz was the first appointed Evangelical preacher that delivered a Gospel message in the immediate vicinity of Trinity Church. This occurred in a log schoolhouse, a short distance west of "Indian Chapel", which stood near the Indian Cemetery just north of Twin Lake R. R. Station. A few years later preaching ceased here and services were held in the Grube Schoolhouse one mile north. Later services were again held in the Fertig Schoolhouse. Here a Sunday School was started. In 1872 J. Ressler held a meeting here that resulted in 40 conversions. Later an attempt was made to build a church west of Trinity Church, centrally located between three classes, Burr Oak Flat, Pretty Lake, and Fertig Class, but the people could not agree on a location. So each class built its own church.

Trinity Church was built in the summer of 1881 by Wm. Wildermuth and was dedicated Nov. 6, '81, by E. L. Kiplinger, P. E. Charter members here were Matthias Beatty and wife, Kath. York, John and Mary Kepler, Chas. Glass and wife, H. Hosler, David Fertig and wife, Henry Kaley and wife, Mr.

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Grube and wife, Ben Long, Lovina Kirchbaum, Adam Sider and wife, Adam Appleman and wife, Barbara Barnes. Henry Hosler was the first class-leader and continued in that office for years. This society went through many conflicts and reverses, which militated greatly against substantial prosperity. From 1905-07 this class belonged to North Liberty Circuit, and was served by I. G. Spencer. It belonged to Fulton Circuit up to 1881, then to Twin Lake up to 1899, when the name was changed to Culver where it remained until 1913, when this class with Hibbard, Washington and Rutland was made Hibbard Circuit. For pastors see under Fulton, Twin Lake, Culver and Hibbard.

TRINITY, LAGRANGE CO., INDIANA

The date of the beginning of this appointment is not found, but it was likely the latter part of the sixties. It is located near South Milford, Indiana. In 1871 D. S. Oakes, pastor, and M. Krueger, P. E., began a camp-meeting on August 21, on Michael Krieger's farm near the present Trinity Church. The tents were built of lumber. On August 5, '72, another one was held. The results are not on record. Services were yet held in homes and schoolhouses. Some of the early members here were: Michael Eckhart and family, Solomon Reinochl's, John Ingler's, Michael Krieger's, and Foster's. For pastors that served here see under DeKalb Circuit up to 1873, then under Waterloo up to 1880, then under Kendallville Circuit up to 1889; then to Wolcottville up to 1915, and then to Waterloo since, except 1916 to Wolcottville.

In 1874 a brick church was built and was dedicated August 16th by Editor R. Dubs. The German language then prevailed but later the English was used altogether. In 1882 D. S. Oakes held a revival here that resulted in 25 conversions. J. Wales closed one, Jan. 22, '83, with many conversions and 16 accessions. H. E. Overmeyer closed a meeting here in 1888 with 38 saved and 30 accessions. A Y. P. A. was organized by S. Hofferbert, March, 1895, with 28 members. By revivals, deaths, and removals this society has fluctuated, coming almost to the closing point several times, but has yet a little life (1923).

TROUTWOOD, OHIO

This society was located about six miles north of Dayton on the Penn. R. R. There was a class here in early years. The old church still stands. Failure due to clinging to the German in public services.

TROY, MIAMI CO., OHIO

This appointment existed in 1856 and was a part of the Miami Circuit in the Ohio Conference. In 1856 it was ceded to the Indiana Conference. Troy was then the county seat. J. Keiper's diary shows that this was then a regular appointment. He mentions H. Genslinger's as members.

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UNION CENTER, VAN WERT CO., OHIO

This society is in the center of Union Twp., of Van Wert Co., Ohio, where now the township school is located. In 1895 it was an abandoned field by the English Lutheran Church. D. D. Spangler of Van Wert Charge then took up this class. After a few services here he held an evangelistic meeting which resulted in 11 being saved. Being urged by the majority of the Lutherans here, only one or two trustees protesting, he organized an Evangelical Society with 20 charter members. This organization was now refused the use of the church for all services. Thereupon the Grangers, half mile north, offered their hall for Sunday School and preaching services. But in 1897, under D. D. Speicher this society was allowed to re-occupy the church, and later it was bought, repaired and dedicated as the "Union Center Church" of the Ev. Association. This is a hopeful society, well located in a very fertile country. A number of good revivals have occurred here. Same pastors have served here as at Grand Victory.

UNION, DARKE COUNTY, OHIO

In 1856 J. Keiper and others preached near Union City, Ohio, at the home of Carl Miller's. It then was a part of the Miami Circuit.

URBANA, WABASH CO., INDIANA

This society is an outgrowth of Wabash Society, which was organized in 1871 by H. Preiss. At a revival held in Wabash in 1872, Sophia Schultz, Katherine Weck, Martha Welsch and daughters, Lizzie and Louisa, of near Urbana were converted. Jacob Miller of Wabash Mission now began to preach every few weeks near Urbana in the home of Conrad Baker, Geo. Holstein and Wm. Welsch who were already members at Wabash. He held one meeting in the Urbana Schoolhouse, but met with such fierce opposition from Lutherans that he did not continue. At the Speicher Schoolhouse, 1½ miles east of Urbana, he conducted a catechetical class with four catechumens, Mary and Martha Baker, and Lizzie and Louisa Welsch. In 1874 C. C. Beyrer continued meetings here. In 1875 C. Brauer was stationed on Wabash Charge. But illness compelled him to resign. Then Dr. C. C. Baumgartner was prevailed upon to take the field. He began his work in November. It was a favorable appointment, a Swiss by birth, the families became greatly interested in him. B. also being a skilled physician, gained their confidence easier. They believed him to be the man of God for this place. In the winter of 1876-77, a revival broke out in the schoolhouse appointment. Such meetings of divine power was a new thing here. Opposition, however, was not wanting. Persecution became so keen at one service that it was deemed expedient to give the meeting up in the schoolhouse. Services were held in father John Speicher's home. The first convert of this meeting was Mary Backer, 16 years old, whose conversion made such a deep impression

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upon the public mind, that many believed in this work as a work of real divine grace. Then the children of John and Christian Speicher and Wm. Welsch were converted.

The Speicher's now withdrew from the Evangelical Synod of Urbana. Dr. B. received church members and organized them into a society as follows, John Speicher, wife and Rosa; Samuel Speicher and wife; Fred Speicher and wife; John Speicher, Jr., and wife; Daniel L. Joseph, Peter S., David, Philip, Speicher; Christian Speicher and wife and his sons, John, Samuel, Fred., Peter, Daniel; Sophia Schultz; Kath. Keck; Conrad Baker and wife; Geo. H. Holstein; Wm., Martha, Louisa and Elizabeth Welsch and Jacob and Julia Schnitz. David Speicher was elected class-leader.

Early in 1877 a Sunday School was organized with D. L. Speicher superintendent. Soon after this revival it was decided to build a brick church on the corner of Fred. Speicher's farm. The church was dedicated October 7, '77, by Bishop R. Dubs as "Zion Church". The cost was \$2,000.00. Of this \$700.00 was raised on dedication day. E. L. Kiplinger was P. E. This was a great year for this people. The interest reached its zenith when the society sent an invitation to Conference in Linn Grove, Indiana, September, 1877, to hold its next session in their church. Next April, 1878, Conference was held here with Bishop R. Dubs presiding.

In 1878 J. K. Troyer was pastor. He had a gracious harvesting here from the sowing. This year John Gurtner and wife and Wm. Schnitz came into the church. The increase for the next 10-12 years was realized through accessions of brides of the young Speichers who succeeded in leading their companions unto salvation, and then the children of these became the natural increase to the church. In 1880 Geo. Schmoll was pastor; 1881-82, E. R. Troyer; '83, J. Berger; '84-85, Geo. Schmoll; '86-87, C. C. Beyrer with A. S. Fisher first year and S. H. Baumgartner second year. 1888, J. Hoffman; '89-90, Geo. Roederer. He had a gracious revival. At this time the language question began to agitate the minds of the people. The older ones preferred the German, and the younger the English. The M. E. Church just had started a mission in Urbana and since some of our people lived in town they became interested in it, though not wishing to join them. The M. E. people, not numerically strong, and seeing that our people purposed to start an English Society, ceased work here. In 1890 W. Wildermuth was pastor.

In 1891 Urbana was added to West Point and called Urbana Mission, J. Wales, pastor. A camp-meeting was held this year in J. Speicher's grove, with Editor J. C. Hornberger and Pres. H. J. Kiekhoefer as principal speakers. This year the church in Urbana was built, containing one main auditorium 28 x 46 feet, and two class-rooms, one on either side of it each 17 x 28 feet. There are two vestibules in the two towers for entrance. The seating capacity 500. The cost of the church was \$4,600.00. Previous to this, services had been held in

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the old Lutheran Church. Samuel S., Fred F., and J. B. Speicher were the trustees and supervised the erection. In January, 1892, the church was dedicated by J. Wales, due to the unavoidable absence of Bishop S. C. Breyfogel. On September 4, '92, the first Y. P. A. was organized with 30 members.

The old society in the country began losing out when they allowed their children to attend Sunday School in town. This ended the German. In 1893 J. M. Dustman served. He obtained Evangelist Grob for a meeting. Many experienced full salvation. In 1894 Aug. Geist was pastor. He had evangelist McLaughlin for a special meeting in February, 1895. In 1896 the Conference session was held here again with Bishop S. C. Breyfogel presiding. J. E. Stoops became pastor at this Conference session. He had a wonderful revival here. He held four meetings daily for a time, with conversions at all meetings. One time 47 were at the altar and 20 were saved. He had one very impressive service when 14 husbands with their wives were together at the altar. Business places, even the saloon, closed at 7:15 p. m. for the service. In two weeks 115 bowed at the altar, most of whom were saved and 63 united with the church. "The saloon quietly shut up shop". In 1898 F. E. Zechiel served Urbana. This was a year of sore trial for pastor and people, due to lack of patience one with the other and love that forgives, and forgets. In 1899-02, A. Geist; '03, F. Rausch; '04-07, M. L. Scheidler; '08-11, F. L. Snyder; '12-16, A. A. Knepper; '17, C. A. Wright; '18-20, O. A. Overholser; '21-23, C. E. Geist. Dave Hill and the Petticord party held evangelistic meetings here with success. This society recommended the following men for license to preach: D. D. Speicher, 1885; C. D. Wendall, 1891; Geo. E. Speicher, 1891; P. S. Speicher, 1892; C. E. Geist, 1894; J. L. Speicher, 1908; G. C. Pullman, 1910; E. F. Snyder, 1910. This society has owned two parsonages to date. The present one is a commodious home. Auxiliary to this society are a well equipped Sunday School; a good Y. P. A.; a live W. M. S., and a Ladies' Aid Society.

VANDALIA, ILLINOIS

J. G. Miller in 1846 was sent into this section of Illinois to prospect for new preaching places. Vandalia was one of the places investigated. On July 24, 1846, A. B. Schafer, P. E., left his home at E. Germantown for this place and preached here in a Presbyterian Church. He held a two-day meeting and helped to pave the way for a new field which was taken up in 1847, as Vandalia Mission, embracing a large territory. Later the mission developed into appointments as follows: Hickory Creek, S. W. of Brownstown; Camp-Creek, eight miles N. E. of Vandalia; Gilmore Schoolhouse; Grane Class; Westphalia, near Watson and Breising, S. E. of Effingham; Wolf Creek; Prairie and Colehill in Shelby Co. In 1866 this mission was divided into Vandalia and Shelby Missions. The first covering all of the western part of the old Vandalia Circuit and the second the eastern part. See Campcreek, Emmanuel, Wolfcreek, Prairie, Edgewood, Altamont, Mattoon, etc.

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VANDALIA, OHIO

Vandalia lies north of Dayton, Ohio. There was a class here before 1856 when it was a part of Miami Circuit and later of Montgomery Circuit. J. Keiper's record gives the names of a class of 41 members.

The appointment later belonged to Greenville Circuit and then to Phillipsburg. In 1886 Chr. Kimmel, John Dietzel and John Schoenherr of Dayton Commercial St. Church were elected as trustees of the Vandalia Church property, and were ordered to sell the church and to apply the proceeds to the Missionary Church debt. In 1895 the church was reported sold. This church was built prior to 1856.

VARNA, MARSHALL CO., ILLINOIS

This class was organized about 1871. It was located six miles north of Vandalia, Illinois, and was a part of Shelby Mission. A church was built and dedicated November 3, 1872. The class did not live long. It was abandoned by the South Indiana Conference.

VAN WERT, OHIO



This class was organized with eight members by Geo. A. Hertel in 1863. They were: Mr. and Mrs. Chilcote, Wm. Hertel and wife, Jacob Haffen and wife. Van Wert Mission was formed in 1863, and included Grand View, Van Wert, St. Peter's, St. Paul, Celina (Hope), Salem (Weifenbach's), Mendon, Reutgers and Willshire, all in Ohio. Hertel served two years. In 1865 this mission was made a circuit, with C. Wessling as pastor for two years. In 1867-68, Ph. Porr; '69,

Wm. Wessler; '70, P. Roth and S. S. Condo, this society again being placed with St. Marys Circuit. 1871 Van Wert Mission re-established with J. Keiper, pastor for two years.

In 1872 a brick church was built. During a fierce wind storm one of the walls, when nearly up, was blown down. The church was dedicated Dec. 29, '72, by Editor R. Dubs. In 1873 J. F. Bockman was pastor. A parsonage was built, costing \$700.00. In 1874 J. Wales served. Language trouble of a serious nature arose this year, actuating the embittered trustees to lock the church-doors against the English language sympathizers, and the pastor, who sought representation on the trustee board. In 1875 C. C. Beyrer was appointed. At this session the Conference exonerated the ministers involved for their part in the language controversy, and disapproved of the procedure of the trustees for dragging the society into litigation, and for barring the English. Later the court modified

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this last action so the English worship could be resumed. After this modification the society enjoyed a gracious revival when 60 were saved and united with the church. In 1876-77, this society again belonged to St. Marys Circuit, with S. S. Albert as pastor. In 1878 the Van Wert Mission was again established and served with the same pastor. In 1879-81, B. F. Dill with Wm. Ackerman the first year. In 1881 Dill reported, "The old harassing language difficulty was now removed and there is now English preaching every Sunday night to a crowded house". In 1882-84 J. E. Smith served. He reported February 26, '83, a glorious revival with 38 saved and 30 accessions. And in 1884 he closed a nine-week revival with 60 conversions and 42 accessions, and organized an English Sunday School. In 1885-87, S. S. Albert was again pastor. The last year he reported 14 saved and accessions, and the organization of a W. M. S. with 20 members, and a Mission Band. In 1887 H. Arlen served three months when he was elected by the district as P. E. in J. Berger's place who had resigned due to illness. J. H. Evans was secured to fill the pulpit here for the rest of the year. In 1888-90, Fr. Rausch; '91-92, J. E. Smith; '93-94, Wm. Ackerman; '95-96, D. D. Spangler. Church repairs were made by the ladies the second year, costing \$400.00. On July 12th, Editor S. P. Spreng re-opened the church with special services. Pastor Spangler being incapacitated by a twelve-week siege of illness, J. O. Mosier, local pastor, took charge of the general services up to Conference time. In 1897-99, D. D. Speicher; 1900-02, D. B. Koenig, assisted by W. H. Freshley the second year and G. C. Lutman the third year. In 1903, A. Geist and C. D. Ringgenberg; '04-06, J. E. Stoops; '07-09, W. H. Mygrant; '10-14, F. J. Stedcke. In 1913 a new modern church was built of brick in two shades, Bedford stone trimmings and with slate roof. The size is 58 x 60 feet. The church contains seven class-rooms, a mother's room, gallery on three sides, a total seating capacity of 500. It is lighted with electric lights, the woodwork in red oak finish and there are art-glass windows. The church was dedicated January 11, 1914, by Bishop S. P. Spreng. The cost was \$17,000.00. Previous to dedication \$8,500.00 had been secured in pledges. The rest was obtained in cash and pledges on dedication day. The Ladies' Aid Society and the Sunday School again displayed a heroic spirit as did individuals in giving generous pledges.

In '15-16, B. Schuermeier; '17-23, J. H. Rilling. During his pastorate he says, "There were no great revivals and large increases in membership, but there has been a steady increase and growth in all of the organizations of the church. The indebtedness on the new church of \$5,150.00 almost unprovided for has been paid. The Rally Day offerings the last five years amounted to \$1,694.51, the highest for one Rally Day was October 17, 1920, reaching \$531.18.

WABASH, INDIANA

For some time Evangelical ministers preached in the vicinity of this city before an organization was effected. The families Gurtner's and Maurer's,

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south of the city, received preaching from pastors of Waupecong Circuit since 1859. A class was there formed which was in 1871 attached to Huntington Charge when H. Preis began preaching in Wabash in homes and the courthouse. He found access to the families of Fr. Rausch's, John Schlemmer's, and others, and organized a class. The work looked encouraging. In September, 1872, Conference established a mission in Wabash with J. Miller as first missionary. Young's and Gurtner's Classes were added to this mission. With this small beginning Miller began gathering a membership. Within his two years' time he built a church 31 x 45 feet at a cost of \$1,784.00, which was dedicated August, 1873. In 1873 the society obtained the right to collect money for this church from adjoining fields. In 1874 he reported 15 saved and 13 accessions. In September, 1874, C. C. Beyrer became pastor; '75, Fr. Brauer. He resigned due to illness and Dr. C. C. Baumgartner of Linn Grove, Indiana, was secured for the place. He served three Conference years, beginning in November. There was a steady development of the work. In April, 1878-79, J. K. Troyer was appointed. He had a good increase in membership. In 1880, G. Schmoll. Shortly before Conference session a parsonage was bought with money he had collected.

In 1881-82 E. R. Troyer served. He labored with marked success. In 1883, John Berger. Soon after his arrival he was thrown out of his buggy and had a leg broken. While he had yet to walk on crutches a fire broke out in the stable, destroying it and a part of the parsonage. In 1884-85, Geo. Schmoll served again. In 1886-87, C. C. Beyrer again, with A. S. Fisher first and S. H. Baumgartner the second years. His assistants mostly preached in the north end of the work. In 1888 J. Hoffman was pastor. He reported seven conversions. In 1889-92 Geo. Roederer served. He organized a Y. P. A. in May, 1892, with Rose Rausch as president. He had many souls for his hire. In 1893-95, D. D. Speicher served. He had bitter trials due to the language question. The German was now dropped in a measure. He had success in soul winning. In 1895-97, J. E. Smith. English services were now held regularly on Sunday evenings. He had a great revival and took in 80 members. As the church was now too small, an additional wing was built to the south. This cost was about \$1,900.00. Bishop S. C. Breyfogel re-dedicated it May 31, 1896. Due to throat difficulty, Smith resigned November 3, '97, and S. S. Albert finished the year.

In April, 1898, S. H. Baumgartner. On June 1, 1898, at a called public meeting it was decided that there should be German preaching once a month on Sunday A. M., and the second and third Thursday evening of each month, and on Saturday afternoons at Quarterly Meetings. All other services should be English. This was a year of severe trials due to doctrinal differences which culminated in a schism. Due to backslidings, removals, withdrawals, and deaths, the membership loss was 53, the gain only 14. In 1899-01, A. S. Fisher served. B. was elected P. E. The causes of the defection of the preceding year having been removed, this administration moved along far more harmoniously. He had

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many souls for his hire. A lingering church debt was paid. In 1902-04, J. H. Rilling served. He had successful revivals. In 1905, C. H. Burgener; 1906-08, D. B. Koenig. He resigned at New-year's, '09, to go west to join the California Conference, and C. Schlemmer finished the year. In 1909-12, F. S. Erne. He had four good years. In 1913-16, P. L. Browns. In the winter of 1910 the church was destroyed by fire. The G. A. R. hall was obtained for worship. A new church had to be built. With \$16,500.00 in sight in cash and subscriptions the enterprise was undertaken and the beautiful house of worship was dedicated on December 3, 1916, by Bishop S. C. Breyfogel. The work reflected credit to the pastor and people. The entire cost of the church was \$21,000.00. The building is classic in design. The walls are of Brazil chinchilla brick in two colors. The main auditorium and S. S. Department can be formed into one large room, seating 700 people. It has 12 class-rooms, men's room, mother's room, music and library room, and a basement under the entire church with all modern arrangements.

In 1917-19, E. M. Kerlin. Soon after Conference of 1918 he had Dave Hill for evangelistic work. A pipe organ was installed. In 1920 D. A. Kaley; in 1921-23, W. E. Snyder. He raised about \$1,500.00 each year on the indebtedness.

WABASH, ZION

This society is three miles south of Wabash, Indiana. It was known in early years as "Turkey Pen" and "Hope Class". Fr. Geisel in 1858-59 was sent to Waupecong Mission which included Zion. On June 15, 1860, just before the Annual Conference met in September, he reported that there is a Swiss settlement here, that he visited this place for the first time in the spring of 1859; that on June 9th he was inwardly impressed that he should go here to preach, and without previous notification came here, announced that he would preach here and tarry a few days. The people were careful not to be deceived. They, however, came to hear him. His preaching convicted them of sin even unto repentance and 18 were saved. Others were yet seeking, 19 joined the Ev. Association, and were organized into the "Hope" Class. The members then were: Charles Gurtner and wife, Mother Maurer and two daughters, Mrs. Mary Gochenaur, and Mrs. Lucinda Smith. H. Niederhauser, who later moved to Salem, near Defiance, Ohio, joined a little later, as also did Charles Gurtner, Jr., and wife, Fred and Chr. Gurtner and Elizabeth and Rosa, their sisters. This society was served by pastors from Waupecong until 1867, when it was attached to Huntington Circuit. In 1872 it became merged with the Wabash Society of which they became charter members. Up to this time they worshipped in a schoolhouse and in homes.

In 1889 Geo. Roederer of Wabash Mission took up this place as a regular appointment. Several new families from Ohio, including Albert and Henry Epply's, moved here. They were members of our church in Ohio. Previous

to this, in 1887, C. C. Beyrer and S. H. Baumgartner had preached some here and held a short evangelistic meeting in the "Turkey Pen" Schoolhouse, but were compelled to close on account of heavy rains. In 1897 J. E. Smith built a frame church which was dedicated by Bishop Thomas Bowman, May 30, 1897. In 1899 Zion was detached from Wabash, and with Bethel and West Point became Wabash Circuit, and was added to Ft. Wayne District. P. L. Browns was pastor for two years. The second year it became a mission. In 1901, H. Schleucher; 1902 it was again added to Wabash Mission until 1908, when it was added to Spikerville Circuit and was for four years served by Ira Dawes. In 1911 the name Spikerville was changed to Wabash Circuit. In 1912 B. G. Smith was pastor; '13, J. M. Lantz; '14, S. J. Kroft. It was this year transferred to Elkhart District. In 1915-17, J. W. Thomas; '18-19, A. W. Feller; '20, E. W. Schafer; '21-22, C. W. Spangler; '23, L. M. Maurer.

WANATAH, LAPORTE CO., INDIANA

The work of the Ev. Association in and around Wanatah had its beginning in the sixties, when preachers from the Illinois Conference came one mile south of this town and preached in what was known as Roselle Schoolhouse. They also preached north at Wellsville and near Valparaiso, Indiana. In 1867 the Pulaski Circuit was formed of fields south of the Kankakee River, and western Fulton County appointments, and also embraced Wanatah, and Morgan appointment, about five miles east of Wanatah. Jacob Miller was pastor. In 1868 Wanatah was detached from Pulaski Circuit and with Medaryville Class (Bethlehem) became Medaryville Mission and was served two years by C. Heim. The members in and around Wanatah were preparing to build a church. There was a division among them as to whether it was to be in Wanatah or out in the country. Wm. Lueder was pastor during 1870-72. The church was built in the country in 1872. In 1873 the name Medaryville was changed to Wanatah and P. Roth was assigned to it for two years. For the pastors see under Medaryville up to 1890 and then under San Pierre except for the years here given.

In 1883 Laporte Mission was formed, including the appointments of Wanatah Circuit, north of the Kankakee River. Geo. Schmoll was pastor; 1884, Aug. Iwan. On May 11, 1884, the small church in Wanatah was dedicated by R. Mott, associate editor of the Ger. S. S. Literature. In 1885 Wanatah was detached from Laporte and with Knox and vicinity constituted Wanatah Mission, and was left to be supplied. In 1886, J. C. Schuh; '87-88, A. S. Fisher; '89, Wm. Wildermuth; '90, B. F. Snyder. In 1891 it was added again to Medaryville and served two years by J. A. Tiedt. 1893-94, E. Bohlander. C. Kalwitz and H. Weishaar finished Bohlander's year after his accidental death. 1895-96, M. Krueger; '97-99, J. Mundorf; 1900-01, J. W. Feller. The name was changed to San Pierre where the parsonage was located. In 1911-13, J. A. Tiedt served only Wanatah, thereafter it was placed back to San Pierre to 1923.

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WANATAH, ZION, LAPORTE CO., INDIANA

This society is located six miles S. E. from Wanatah, and preaching commenced here about the same time as at Wanatah. The church was built in 1872 and dedicated December 1, by E. L. Kiplinger, P. E. The history of this class is practically the same as that of the church in Wanatah as they always were together. This class, however, was always much stronger numerically. Many victorious meetings were held here. The eastern part of this class reached into Hannah, Indiana, where A. S. Fisher, in 1887-88, tried to establish our banner in the English language. Others did some preaching here. But as the M. E. Church had a small society, the effort was soon given up. This society has maintained a S. S. for many years. Carl Kalwitz was recommended for the ministry by this church. This society owns a cemetery beside the church.

WARES CHAPEL, NEAR ELDORADO, OHIO

The work of the Ev. Association in this community already had begun in 1856 when J. Keiper preached at Holtzinger's, sister Gouch's, Scheyhing's, and Geiser's near the present Wares Chapel. Before 1856 this place was a part of the Ohio Conference, but now of Miami Circuit, Indiana Conference. The original class worshipped in a log building seven miles S. E. of the present church, which was a U. B. Chapel. Our Scheyhing Class people, as they were then often called, helped to build this chapel, and had a mutual agreement with the U. B. people that they could hold their services here. Our members at this place then were: Bernhart Scheyhing, his wife and children Christina, Joh, Eva, Jacob, Matthew, Christian and Kathring; Julia Ware; Gottlieb Hollzinger; Wm. M. Price.

In 1873 this society belonged to Dayton Station. In 1874-75, to Richmond; 1876-77, to Montgomery Circuit; 1878-79, to Richmond Mission again. In the winter of 1878 a union revival was held here with the U. B.'s, with Rev. Huddle, U. B. pastor, and Geo. Roederer, our pastor, then living in Richmond. This meeting was a great success. Our membership increased considerably and they concluded to build a church of their own. The members met on a February day in 1879 at Jacob Gouch's, where a subscription list for this purpose was started, resulting in \$500.00 secured. At this time there were a few members at New Hope, S. W. from the Wares Chapel, who, not being able to build a church of their own, were with the Scheyhing Class, incorporated here. The charter members here were: Julia and Adaline Scheyhing; Julia Ware, Jr.; Mary and Alice Ware; Martha and Clara Richards; Jacob and Sarah Holtzinger; Francis L. Hendrickson; Francis E. Pierson; Levi H. Happner; J. C. Nyott; Lydia Pierson; Barbara Miller; Wm. C. Bunger; Conrad and Sarah Schafer; Anna House; Levi and Rachel Petre; and Kath. Schafer. The church here was dedicated September 14, 1879, by Bishop T. Bowman; C. C. Baumgartner, P. E. In 1880-81 it belonged to Montgomery Circuit, J. Miller, pastor; 1882, to E. German-

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town, D. S. Oakes, pastor; 1883, to Montgomery again, F. Launer, pastor; 1884-85, Fr. Rausch; 1886, C. Tramer; 1887, to E. Germantown, W. H. Mygrant; 1888-90, no record found; 1891, to Montgomery, B. F. Snyder; 1892-95, to Greenville Charge, R. F. Jameson two years, and Ph. Buehler two years; 1896-99, to Phillipsburg, E. E. Meyer and J. A. Tiedt, each two years respectively; 1900, to E. Germantown, C. W. Spangler; 1901 and since, to Phillipsburg; pastors: 1901-04, P. S. Speicher; 1905-08, E. E. Miller; '09, W. A. Stowell; '10, C. D. Ringgenberg; '11-12, A. Geist; '13, D. P. Claypool; '14-15, J. Mundorf; '16, W. H. Mygrant; '17-18, E. W. Haley; '19, C. Coverstone; '20, B. C. Earhart; '21, P. S. Speicher; '22, B. R. Hoover; '23, to Greenville, A. J. Stemen.

WASHINGTON, FULTON CO., INDIANA

This society was organized by Henry Prechtel in 1880 from a part of the Pleasant Schoolhouse appointment, located near the south shore of Maxincuckee Lake when it disbanded, part of it uniting with the Zechiel Society a few miles west, and the eastern part, consisting of 16 members, became the Washington Society, namely: J. C. Zachman and wife; Debolt Kline, Sr., and wife; Geo. Kline and wife; Daniel Frey and wife; John Snyder and wife; Wash. Overmeyer and wife; Theo Kline and wife; J. L. Scheuermann and wife; Debolt Kline, Jr., and wife; and Mary Kreig. Zachman was the first class-leader.

They first worshipped in a schoolhouse from 1881-86 near the church. Here Prechtel held a revival in 1881 which proved a success. In 1886 our people helped to build the M. P. Church, one mile east from where our church stands, for the privilege of worshipping here, and holding English services. For pastors see Twin Lake up to 1899, and then Culver up to 1913 when it became a part of Culver and Hibbard Circuit. In 1890 J. M. Dustman began preparation for an Evangelical Church. The union affair did not work well. Our people grew into a safe majority and the Union Sunday School was largely in their hands. Jealousy arose and our people found it expedient to withdraw in 1891, and built a church. H. E. Overmeyer, pastor, called a society meeting and elected a board of trustees, namely: Wm. Curtis, Pres.; Wm. Klein, Sec.-Treas.; Wash. Overmeyer. These with J. L. Zachman and A. Savage were made the building committee. The church is 28 x 44 feet. The cost of the church, exclusive of lot and donated work, was \$1,350.00. D. Martz, P. E., dedicated it February 21, 1892. \$308.00 was raised on this day, which more than covered the debt. The name Culver Circuit was changed to Hibbard in 1917, due to the fact that the parsonage was now at Hibbard. A Y. P. A. was organized on March 14, 1895, with 46 members. First president was Charles Martz. For quite a while good work was done by this organization. It also had a wide-awake W. M. S. for some time. By deaths and removals both organizations lost out. For years this was a strong and influential society.

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WATERFORD, ELKHART CO., INDIANA

This class was three miles south of Goshen. A. B. Schafer, P. E., with Wm. Fichte, the pastor, came to this place to start a special meeting on October 24, 1846, at the home of Bro. Walmer and continued over Sunday. Soon after reaching this place they were surprised by the arrival of Bishop J. Seybert. He was then quite ill and feeble. Nevertheless he preached on Sunday evening, although he could hardly be heard, yet his words were full of Spirit and power. This evidences that he was ready to sacrifice himself, to "burn out" for the Church of Jesus Christ. This class never developed.

WATERLOO, INDIANA

Waterloo was a part of the old DeKalb Mission which was in 1844, a part of Ft. Wayne Mission, of the Illinois Conference. In 1845 this mission was subdivided into Elkhart Circuit and St. Marys Mission, the latter including this place. For pastors up to 1852 see under St. Marys. At this time DeKalb Mission was formed, embracing Noble, LaGrange, Steuben and DeKalb Counties in Indiana; and Williams and Defiance Counties in Ohio. From lack of one man this mission was left to be supplied. Joseph Fisher and B. Ruh of Elkhart Circuits were placed in charge of the western part of this mission, and A. Nicolai and Fr. Schuerman of St. Marys of the south and eastern part. See under DeKalb Mission.

In 1867 Waterloo Society was organized by M. Krueger, P. E. of Elkhart District, of such members as had moved here. E. L. Kiplinger was made pastor. In 1868, A. Parker and Geo. Wales; 1869-70, D. S. Oakes and J. Wales, and H. E. Overmeyer, assistants successively. 1871, E. L. Kiplinger and E. T. Hochstetler; 1872-73, R. Riegel and E. Einsel. The second year this field was divided into Kendallville and Waterloo Circuits but served together. The latter embraced Waterloo, Raminger, Turkey Creek, County Line, Trinity or Reinoehl's, Salem, west of Edon, Ohio, Stroh's and Sedan.

In 1875-86, A. Geist built the first frame church, a short distance S. W. of the town. On September 16, 1877, Bishop R. Dubs dedicated the church as "St. Paul's" Church. The size was 36 x 58 feet. The cost of the building was \$3,800.00. In 1877-78, Geo. Freehafer; '79-80, C. C. Beyrer. Savilla Kring, sister to Mrs. Beyrer, conducted a gracious revival here in the winter of 1881, resulting in 35 conversions and 31 accessions. The society was then flourishing. 1881-83, A. R. Shafer. The town of Waterloo at this time enjoyed prosperity, having a number of good factories. Some of these a few years later moved out, and nearly depopulated the place. In 1882 the Annual Conference session was held here. 1884-85, J. E. Stoops; '86, I. B. Fisher; '87, W. H. Brightmire; '88-90, W. H. Mygrant. In 1889 M. succeeded in having the church moved into town to its present site, and made some necessary improvements upon it, and had it rededicated. The new parsonage also was now located here, just north of the

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church, which since has undergone several remodellings. 1891, W. S. Tracy; '92, J. F. Bockman; '93, P. L. Browns; '94-95, C. M. Pierce; '96-98, D. E. Zechiel; '99-00, C. H. Burgener; '01, J. M. Smith; '02-03, F. B. Walmer; '04, W. H. Mygrant; '05-06, W. H. Freshley; '07, D. O. Wise; '08-09, G. F. Zuber; '10-12, P. L. Browns; '13-15, A. Geist; '16-21, J. M. Kistler; '22-23, W. I. Weyant. Waterloo belonged to St. Joseph District up to 1864, then to Elkhart up to 1891; then to Ft. Wayne up to 1894; then to Kendallville up to 1898 and since to Ft. Wayne.

WATERLOO, COUNTY LINE

This class derived its name from being located on the county line between DeKalb and Steuben Counties, two miles west of Hudson, Indiana. It was organized in 1864 by J. Kronmiller. This year a frame church was built here and dedicated. Many good meetings were held. Probably one of the best by D. E. Zechiel which closed in 1896 with 21 saved and 16 accessions. The church was repaired and remodelled in 1900 by C. H. Burgener, following a glorious revival in 1899. A tower and bell was added, and it received new siding, new windows, pews and a new roof, all at a cost of \$710.00. The society has about kept its own for many years. This society produced one local preacher, Geo. Fredrick. List of preachers, see Waterloo.

WATERLOO, PLEASANT HILL

Preaching in this neighborhood by our preachers commenced in David Reinoehl's home, April 5, 1859. The meeting was protracted and resulted in 16 conversions. It was the east class of the Trinity Society in Lagrange Co. A camp-meeting was held on R.'s farm, August 8, 1861, about seven to eight miles N. W. of Waterloo. August, 1867, M. W. Steffey reported a class seven miles north of Corunna, Indiana, where a small church was dedicated, likely by himself, costing \$1,375.00. \$761.00 had to be raised at this time. Nothing much was found of this place since then. It was probably a union church.

When J. E. Stoops was pastor on Waterloo Charge in 1884, he held a meeting here in November in a schoolhouse, one mile north of the present Pleasant Hill Church. This was a new appointment. Only one family, Solomon Reinoehl's, lived here who were members of the Ev. Association. The meeting resulted in 14 conversions, among them Rev. H. H. Reinoehl, wife and son Charles. Then a class of 17 members was organized with Henry H. Reinoehl as class-leader. Pastor Stoops related this: "When the meeting was in progress he went to H. H. R. who was a carpenter and skeptically inclined, and asked him to make two 'mourner's-benches' for the meeting, believing that he would need them. R. with a smile consented to make them good and strong, for he knew well the use of altars among the 'Albrights' as our people were commonly called. After a few days S. went over to Mr. R. for his benches. He was informed that they were done, and R. said in delivering them to S., 'These are

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made good and strong. They will stand all the pounding your penitents can give them'. He generously carried one over to the schoolhouse for him, while S. carried the other. A few nights later, not only his wife and son were at the altar as penitents, but R. himself in great penitence and agony of soul was there. After a hard struggle he was happily converted at the 'mourner's-bench' made by himself."

The need of a church was now felt. A brick church was then built near Sol. Reinoehl's farm, about four miles north of Corunna, Indiana. It was dedicated November 8, 1885, by Bishop T. Bowman as the "Pleasant Hill Church". For a number of years an interesting society and Sunday School was maintained here. But gradually the people moved away, so that the place had to be abandoned and the church was sold with the contents in 1918 for \$150.00, the proceeds flowing into the Conference Treasury.

WEAVER'S CLASS

This class was located about four miles S. E. of Elkhart and in 1867 was added to Elkhart Mission. After this it was placed hither and thither to Elkhart Circuit and Elkhart Mission, and finally merged with Dunlaps Society.

WEST BUFFALO, WILLIAMS CO., OHIO

This society was located about six miles S. E. of Montpelier, Ohio. A meeting was held at Herman's, January, 1860, resulting in a spiritual awakening and strengthening of believers. It was one of the 20 appointments on DeKalb Circuit in 1858 that required 200 miles of travel to make one round. In 1864 it belonged to Defiance; '65, to DeKalb; '66, to Defiance. In 1870 the members here were: Levi and Lydia Deal and children Jonas, Catherine, Samuel, John, Caroline, Elias, Margaret, and Charles; Jacob Gall; Jonas and Sarah Deatz; Jacob and Eliza Frock; Samuel Deatz; Emanuel and Marg. Steffey; Susan, Rebecca, and Caroline Gipe. The time of abandonment is not found, but it was after 1880 when it belonged to Edgerton Circuit.

WESTPHALEN, ILLINOIS

This society was near Watson, Illinois. It belonged to Vandalia Mission in 1860, and was served by M. Klaiber and Fr. Launer. It was soon abandoned.

WEST SALEM, EDWARDS CO., ILLINOIS

In 1854 Peter Burgener of Olney Charge received a hearty invitation to come to West Salem to preach. The invitation came from Jos. Barth who lived here. He was formerly a member of the M. E. Church in St. Louis, Mo. In August, 1854, Burgener delivered his first sermon in Barth's cooper-shop to a large and attentive audience. A few weeks later he again preached here and organized a society with the following members: Jos. Barth and wife, Geo. and Michael Koehler. West Salem now became a regular appointment on Olney

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Charge. June, 1855, B. Ruh became pastor of Olney Charge, including this place. The first protracted meeting held here was in May, 1856, in the home of John A. Altner. Wm. Bockman of Mt. Carmel assisted B. Ruh in this meeting. There were conversions and five accessions. A reorganization of the class now took place with John E. Altner as class-leader. September, 1858, this society was added to Mt. Carmel Circuit. The work prospered, and this year was recorded as a "remarkable one" for this class.

July, 1858, John Fuchs, D. Bartholomew, and C. Kohlmeier held a ten-day meeting here at which the attendance grew to such proportions that the old cooper-shop had to be abandoned. A vacant store was rented from D. Hedrick where the meeting continued. Many were converted and united with the church. Witnesses declared that they never before saw the power of God and His Spirit



West Salem Church, West Salem, Ill.

so visibly demonstrated as at this meeting. In the fall another meeting was held, resulting in conversions and accessions. This meeting was held in Henry Busifink's furniture store. Most of the new members came from the German Moravian Church. Rev. Fuchs was denounced as a devil. Opposition became strong, but the work went on. In December, 1859, at a Q. Conference, both West Salem and Lancaster wanted a parsonage. It was decided that the society which paid two-thirds of the cost should have it. A number of the West Salem

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men pledged \$40.00 each and won out. In 1860 a brick parsonage 27 x 28 feet and a story and a half high was built at a cost of \$800.00, and declared to be the best one on the district, if not in the Conference.

In 1861 a religious awakening among the young folks took place under Wm. Wesseler. After the Civil War broke out many young men felt prompted by a patriotic spirit to take up arms in defense of the Union. While in service, many belonged to the same companies, and maintained their religious experience and returned as earnest Christians. In 1863-65, H. L. Fisher and A. Parker served. From 1865-67 this society belonged to Mt. Carmel Circuit. In 1868 West Salem Circuit was re-established with J. Hoffman, pastor. This circuit then embraced W. Salem, Wittti, Little Wabash, Lancaster, Timber Class. For pastors see Volume I. The first English preaching by Evangelical preachers in Edwards County was by M. F. Finkbeiner in 1879. In '15-16, E. M. Kerlin served. During his administration the church was raised and repainted, a basement put under it at a cost of \$600.00, and promptly paid for. The Ladies' Aid Society did much to accomplish this. '17-18, I. G. Roederer; '19-23, J. H. McRae.

In 1859 a lot was bought for \$13.00 and a cemetery ground was donated them. In 1860 the first church was built. In 1913 the new frame parsonage was built, commodious and modern, at a cost of about \$3,000.00. The Ladies' Aid Society fitted out a room in the new parsonage, special for the presiding elders and visiting ministers. In 1918 they installed electric lights. Many were the victories achieved in this society for the Lord and the church.

WEST SALEM, WITTI CLASS

In 1858, after a victorious meeting in West Salem, the pastors in charge there also held a meeting four miles north of W. Salem at the home of Christian Wittti. The power of God was greatly manifested in the salvation of many souls who then joined the Ev. Association. A society was organized. A church was needed, but the people were poor. At a called meeting it was agreed that each male member should give \$5.00 in cash and 12 days of labor for the erection of a church. This was done in 1859, and the church was dedicated in October, by M. W. Steffey, P. E. The church (frame) was 26 x 40 feet, and cost in money \$700.00. This gave new interest in church work. A Sunday School was now organized. Later this society, however, had to be abandoned.

WILLSHIRE, OHIO

As early as 1844 there was a class near Willshire, Ohio. 1845-46 Wm. Kolb reported spiritual apathy in the vicinity. Daniel Steller lived here. After some years the class ceased to function.

WINAMAC, INDIANA

In 1890 J. Wales sought entrance into this county seat. He served it with Logansport, but nothing substantial was accomplished. We have preached all

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around this place in earlier years. Members moved here but were never organized into a class.

WINCHESTER, INDIANA

Mrs. J. C. Meier of Winchester reported that Chr. Habbich, Geo. Hay and wife, Ph. Schmidt and wife, Ph. Ulrich and wife, and Geo. G. Keller and wife were of the earliest members, probably charter members in this city. There probably was no organization before 1856. The Habbich's came from Pennsylvania. Geo. Keller was converted at Smithfield camp-meeting, held by A. B. Schafer, P. E., and C. Glaus, P. E. Jacob Keiper and his colleagues preached here in private homes in 1849. Records show that our missionaries preached here in 1845. The services were in German until about 1891. A church 30 x 40 was built in 1864, and dedicated April, 1865, by Jos. Fisher, P. E. J. Hoffman was pastor.

Winchester Mission was formed in 1873 and embraced this place, New Hope, Glucks, Richmond and Emmettsville. Carl Schamo was pastor. He had 10 conversions here in the winter of 1873. In 1874 it belonged to Greenville Circuit. September, 1875, E. R. Troyer reported 50 members here. In 1877 it belonged to E. Germantown Circuit. In 1880 Winchester and Emmettsville formed Winchester Mission, J. H. Stedcke, pastor. 1881-82, Fr. Launer; '83-85, J. Miller with E. E. Meyers, third year; '86-87, G. Schmoll and H. E. Neff, second year; '88, D. D. Spangler; '89-90, L. J. Ehrhardt; '91-92, Geo. Speicher; '93-94, C. W. Spangler; '95, D. B. Koenig. He had a revival. Many young people came into the church and were organized into a Y. P. A. with 29 members. 1896, P. L. Browns; '97, M. Krueger. In 1898 it was added to Ft. Recovery Charge. The field was abandoned about this time. The German language was too long maintained to gain substantial English members. We were known as the little German Church.

WITMER, OHIO

In 1856 this appointment was a part of Miami Circuit in Ohio, not far from Greenville. J. Keiper and P. Goetz, pastors. A few families lived here, named Witmer and Gilbert. This class later was merged with another.

WOLF CREEK, OHIO

This appointment was near Trotwood, Montgomery Co., Ohio. It belonged to Dayton Station until 1867 when it was added to Montgomery Circuit. In 1873 a brick church was bought. At a revival 20 persons were saved. E. Bohlander came from this class. February, 1875, J. Hoffman held a several-week meeting here without apparent success, and thought of closing. On retiring one night, this concerned him greatly. He prayed for light, asking God to reveal His will to him in a dream. That night he dreamed that he stood by the stream fishing. First he caught little fish, then he fished for large ones. The big one

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that he caught required such effort to land him that he awoke. He believed this a divine revelation that he should continue. He did, and had 16 young and older persons as converts. This produced great joy. Later the society gradually died out. In 1893 the Conference granted the trustees the right to sell the church which was reported sold in 1895.

WOLF-CREEK, ILLINOIS

This class is five miles S. W. of Stewardson, Illinois. It was organized in 1866 by M. Klaiber. It was served by the same pastors as Prairie Class. A small frame church was built in 1879. This class never developed strong, but maintained itself by small additions from time to time. A small Sunday School existed here from the beginning. Under A. W. Feller the church was repaired. It always belonged with Prairie Class. Their general history, therefore is identical. In 1922 it was added to Brownstown Circuit.

WOODINGTON, OHIO

E. R. Troyer identified this class as the Schweitzer Class, north of Greenville, which he served in 1873. It was near Union City, Indiana. It was an English class, and was one of the early appointments and was quite strong at one time. Just why it ceased to exist is not known.

WOODLAND, INDIANA

This society was located about three to four miles S. E. of the Coal-Bush Church in St. Joseph Co. It was a part of the Mishawaka Circuit for years. M. Speck reported that the little town was a very wicked place. There was a church here, but it was ordered to be sold September, 1873. The class died out by deaths and removals.

WOODRUFF, OR WRIGHT'S CORNER, INDIANA

This society lies four miles N. E. from Wolcottville, Indiana. In 1867 the first regular preaching of our preachers was done here by S. Kiplinger and Jacob Troyer. They preached in a schoolhouse, then held a revival in St. Johns Lutheran Church, about one mile west of the Woodruff Church, resulting in 40 conversions and the organization of a class of 26 members. In 1868 A. Parker and G. W. Wales of DeKalb Circuit reported a memorable quarterly meeting, which was followed by a protracted evangelistic meeting, resulting in 56 conversions and many accessions. In 1870 the first church was built and dedicated by Bishop J. J. Esher, December 4th, D. S. Oakes, pastor. For many years this society was locally called "Wright's Corner"; later a little town developed here. In 1876 Geo. Freehafer held a three-week revival. Everything dragged unpromisingly, but God's Spirit prevailed. Sinners trembled and in deep sorrow repented, and the meeting ended with 18 conversions and accessions, and the

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membership was greatly revived. One brother, holding to the pastor's hand joyously exclaimed, "Oh, brother, I never felt so in my life before." The final success of this meeting was attributed to the pastor's "house to house" visits, talking to the people about their salvation and praying with them. In so doing F. said, "My heart so warmed up, that I scarcely knew what to do with myself, and preaching became a joy, and was effective." In Feb., 1883, J. Wales held a revival here which also was a glorious visitation of God's presence, and ended with many saved and 26 accessions. In 1888 there were 13 saved here and 14 accessions.

In 1896-97, the church was remodelled in part, and re-dedicated by Editor S. P. Spreng. Under H. E. Neff, Rochester lights were installed and the church repainted and partly recarpeted. In 1902-03, J. W. Metzner served. He organized a Ladies' Aid Society. In October, 1913, L. Newman, then Conference evangelist, held a revival, resulting in 19 conversions. In 1915 the society gave their church a thorough remodelling, namely: raised it and put a new foundation under it, constructed a basement for Sunday School class work, installed a furnace, built a tower with vestibule on the S. E. corner, laid a new floor, built an alcove and choir loft, installed circular pews, and set art-glass windows. The cost was about \$2,600.00. The church was rededicated by Bishop T. Bowman September 12, 1915. Under Zuber the church was redecorated. Same pastors served here as at Wolcottville.

WOLCOTTVILLE, INDIANA

In Jos. Fisher's class-book, handed to his successor, J. Keiper, 1853. we have the fact that there was a class here in 1852, called "Newport". Members then were: Michael and Rebecca Bowers; Samuel and Hannah Getig; Joseph and Mary Eshelman; Geo. and Rebecca Echanour; Samuel and Susan Raber; Abraham, Julia and Levi Rondsang; John and Eliza Thompson; Barbara Pontius; and Susan Newman. Preaching was held in Bower's home. This was then the west end of DeKalb Circuit, but from lack of men, it was served by Jos. Fisher of Elkhart Circuit. For years this society was known as "Dutch Street" Society. It was located one mile S. E. of Wolcottville, and named after the "Pennsylvania Dutch" that lived here. For ministers who served here up to 1872 see DeKalb Circuit. In 1872 DeKalb Circuit was divided into Waterloo and Kendallville Circuits. This class remained with the latter field, which however, this year and 1873 was served from Waterloo by R. Riegel and E. Einsel. In 1874 M. Krueger served; '75-76, Geo. Freehafer; '77-78, C. C. Beyrer; '79-81, D. S. Oakes; '82-83, J. Wales and D. Hoover the second year; '84, J. M. Dustman and W. H. Brightnair; '85-86, S. S. Albert. In 1887 Kendallville Circuit was divided, the northern part becoming Wolcottville Circuit, served by H. E. Overmeyer, two years. In 1889 J. E. Stoops served; '90-91, H. E. Neff. A debt of \$900.00 on parsonage was nearly paid. 1892-93, T. Carroll; '94-96, S. Hofferbert; '97, H. H. Reinoehl;

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'98-99, F. L. Snyder. The church was enlarged, and a furnace installed and an addition built to the parsonage, all at a cost of \$728.00. 1900-01, W. H. Mygrant, pastor; '02-04, J. W. Metzner; '05-06, S. I. Zechiel. Acetylene lights were installed and church repapered and woodwork revarnished, costing \$134.50. 1907-08, E. E. Greiner; '09, E. B. Jones; '10, D. A. Kaley. Extensive repairs and remodelling of church were made, costing \$2,100.00. He had 13 conversions and 17 accessions. '11-15, J. Rees. In 1914 a Rally Day service was held October 18, with an attendance of 260 and collection of \$275.00, which more than covered the balance of debt on church. '16-18, A. B. Aegerter. The church was again remodelled in 1916 by adding a gallery to the rear, and additional class-rooms in the basement, costing \$1,700.00. L. S. Fisher rededicated it October 22, '16. '19-21, G. F. Zuber. The debt of \$675.00 was paid. 1922, C. H. Burgener; 1923, C. L. Davis.

The first church was built by M. Mayer in 1857 and dedicated this year and the second one was built in Wolcottville by J. Wales in 1882 and was dedicated February 25, '83, by Bishop R. Dubs and was enlarged as stated. In 1883 this society held its first Children's Day service in the large barn of Wm. Schaffer. Collection was \$13.50. In 1876 G. W. Freehafer held a revival in the "Dutch Street Church" which was mostly English. There were 35 conversions and accessions. An old man, who was not willing to surrender to the Spirit's call, was overcome by the Spirit. He fell to the floor, and arose not again until he found pardon and peace and was able to praise God. The whole community was stirred and the membership greatly quickened. On December 13, '93, Tim. Carroll, pastor, had with him the boy evangelist, C. A. Stull, 18 days, resulting in 80 conversions, and 44 accessions. In 1916 after the reopening of the church, Evangelist C. A. Glass and wife held a revival here, resulting in 54 saved and 50 accessions, Aegerter, pastor.

WOLCOTTVILLE, CALVARY CLASS

This society lies about six miles north of Wolcottville. F. L. Snyder organized this class in 1899. A small church was built, costing \$2,400.00. Previous to this services were held frequently in a schoolhouse. Charter members were: Mr. Royer and wife, Mr. Hildenbrand and wife, with a few others. These were members at Woodruff before. A small Sunday School is maintained. The class has made small progress. Under H. E. Neff an altar and choir platform were built, new pulpit and new lights put in. Under J. W. Metzner a Ladies' Aid Society was organized.

ZION, OR FUHRMAN'S, ADAMS CO., IND.

The location of this society was seven miles N. W. of Decatur. The history of this class is largely embodied in that of St. Marys Circuit. This class was headquarters of this circuit for many years, the parsonage being located a half

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mile east of the church. The class already existed in 1839 when S. Altimos came here. January 5, 1852, arrangements were made to build a church. Pledges were taken, trustees elected, and a building committee appointed. The church was dedicated October 24, '52, by S. Dickover, P. E. A short revival was combined with the dedication. This was made a great occasion. The preachers present were: S. Dickover, A. Nicolai, and Fr. Schuerman, pastors; J. Keiper of Miami; John Fuchs of Newville; and B. Ruh of Elkhart Circuits, visiting ministers, all of whom preached. On Monday the Lord's Supper was celebrated which was a joyous occasion. For ministers who served here see under St. Marys Circuit.

This society recommended two brothers to the Conference for license to preach, namely: D. D. and C. W. Spangler. In 1894 the parsonage was ordered sold. About this time the society disbanded as the main members moved to Decatur, and the community was practically churched by the Lutheran and Catholic Churches. A number of camp-meetings were held here, namely in August, 1858-59-60.

A Wonderful Camp-meeting in the Sixties. Chr. Glaus preached one afternoon with great unction and victory. He had to stop, but the meeting continued as the people could not restrain themselves from audibly praising God. This praise continued until the time of the evening service. Edw. Evans was to preach. G. G. Platz tried to quiet the people by blowing the horn which was used for calling the people for worship. He blew it three times trying to get their attention, but each time failed. Finally there was a lull and quickly the ministers passed the word from one to the other that they should quiet down so the evening service could begin. The meeting started, but Evans had preached only a little while when the shouts again broke forth. A young woman fell into a trance that evening and was taken home the next day, and continued thus for three days. The testimony of the preachers was that they had never seen it on this wise.

The imps in human form also were on hand. During this meeting, G. G. Platz gripped a disturber by the breast and pushed him out off the campground, then cast him into a brush-heap. This he did only after repeated admonitions to keep quiet. These incidents were related by Ed. Evans to the historian.

ZION, JAY COUNTY, INDIANA

This society is an old landmark of pioneer work in the Indiana Conference. It was organized about 1852 when A. Nicolai and Fr. Schuerman of St. Marys Circuit held a special meeting at Father Haley's. They had ten seekers, some were converted and joined the Ev. Association. Haley was a brother to Rev. Geo. Haley of the Ohio Conference. Charter members here were: Sebastian Haley and wife, Fr. Wartz and wife, John Houdeschell and wife, Samuel Ferner and wife, and Kath. Young. The St. Marys pastors served here up to 1861.

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In 1855 a small log church was built and was dedicated as the Zion Church of the Ev. Association, by G. G. Platz, P. E.

In 1861-62, this society belonged to Newville Circuit (now Linn Grove). M. Hoehn, pastor. In his autobiography he relates an experience he had with a drunk man. H. was accompanied by a brother, a member of Newville Circuit, to Haley's Class. They were riding horse-back. On this trip they met three young men also on horse-back. Having passed them, one turned around and followed H. demanding of him to stop, or he would shoot him, saying, "You have my horse". Being drunk he fell from his horse into the deep mud. H. and his companion rode on. But this fellow lifted himself out of the mire, remounted his horse and again pursued after H. demanding that he stop, reiterating, "You have my horse", threatening again to shoot. In the manoeuverings he again fell from his horse, but remounted again and pursued after H. and rode ahead of him trying to blockade the way. H. said to his companion, "Take hold of his trousers and lift up." This was quickly done, and the accuser losing his balance, again fell into the mud. This ended the trouble as the accuser pursued no more.

Hoehn reported that he held a meeting on July 31, 1863, in Jay Co., at Zion. There being insufficient room in houses to accommodate the people, the meeting was held in a timber. He preached three times, no other ministers being present. An ungodly crowd also gathered. A woman was among them who had decorated her person with green butternuts, two dozen were around her body, one dozen on each arm, a half dozen over her chest and one on each ear. Many others were decorated in a similar fashion. In the afternoon "sons of Belial" were present, wearing big "fool's hats". They also had decorated themselves with butternuts and copperheads, with which they attempted to draw the attention of the worshippers. But they failed in all their attempts.

In September, 1863, this society was attached to Mississinawa Mission with J. Hoffman, pastor, assisted the second year by S. Kiplinger. In 1865 Geo. Kloefer served; 1866 it was added to Greenville Circuit, where it remained until 1881, when it was added to Ft. Recovery Circuit. For pastors up to this date see Greenville. In the winter of 1873 there was a victorious revival here, resulting in 18 saved. 1881 D. J. Pontius was pastor. He built a brick church at a cost of \$1,800.00, not including donated work. It was dedicated December 11, '81, by Wm. Yost of Cleveland, Ohio. In 1882 B. F. Dill served; '83-84, J. C. Schuh; '85-86, a part of Portland Mission; '87 again to Ft. Recovery, H. E. Meyers, assignee; '88-89, T. Carroll; '90-91, H. H. Reinoehl; '92-93, S. Hofferbert; '94-95, R. Rainey; '96, C. M. Pierce; '97-98, P. L. Browns; '99-00, J. M. Smith; '01-03, F. L. Snyder; '04, W. S. Tracy; '05-08, J. Rees; '09, C. D. Overmeyer. The name was changed to Portland Circuit. '10-11, J. E. Young. He resigned in the fall of the second year and W. I. Weyant of the Pittsburgh Conference filled the vacancy and served two more years. '14-17, E. H. Baum-

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gartner; '18-19, G. F. Zuber; '20-22, J. S. Kroft; '23, J. W. Feller. In 1921 this class with Bethel again became Ft. Recovery Circuit. Many good revivals were held here. A good Sunday School is maintained. This class recommended for the ministry Eugene Kunce, 1921, and Russel L. Haley, 1922.

ZION, HUNTINGTON CO., INDIANA

This is an old society, located south of Roanoke, Indiana. Over New-year's, 1856, P. Burgener and Fr. Geisel held a meeting here at which five were saved and six joined the Ev. Association. Preaching here may have begun several years before. It belonged to St. Marys Circuit up to 1858; to Huntington from 1859-73. In 1874, to St. Marys Circuit, but in 1875, back to Huntington Circuit until 1882; '83, to Wabash Mission; to St. Marys, 1884-90; '91, back to Huntington; '92-13, to Markle Mission. In 1914, detached from Markle and served alone by E. F. Snyder as a student appointment; '15, re-attached to Markle; '16, alone but served jointly with Waterloo by A. Geist; '17-22, with Bippus; '23, with Markle. The church was built and dedicated July 27, 1873, by Editor R. Dubs. Possibilities here are limited.

ZION, PREBLE CO., OHIO

This society was founded in the early forties. It, at one time, must have had some strength as it was able to build a church in 1848 in section 13 in the county. Why and when it ceased to exist is not known.

ZOAR, ELKHART CO., INDIANA

This class was six miles south of Harrison Center, Elkhart Co. It was organized about 1851-52. The following persons were members in 1853: Michael Walter (leader) and wife, and sons John and Michael, Jr.; Peter, John, Salome, and Mary Walmer; David and Kath. Groob; Caroline Herschey; Fr. Reiley; John Feffley and daughters, Anna C. and Lydia. Joseph Fisher reported this a good society, but no prospects for growth, so the class did not continue long.

INDIANA CONFERENCE

SKETCH OF THE WOMAN'S MISSIONARY SOCIETY WORK IN THE INDIANA CONFERENCE

In 1880 the women of the Evangelical Association, who were filled with the missionary spirit, came with a petition to the Board of Mission that they might organize a Woman's Missionary Society in local churches. The General Conference of 1883 granted this petition on certain prescribed conditions. (Evangelical Landmarks). From now on these societies came into existence in all conferences. The sisters desired to have a part in Christ's commission, "Go ye out into all the world and preach the gospel to every creature." Many church-leaders hailed this work with delight, but some feared and advocated to go slow with this innovation. Some, even after public conventions were being held, designated this movement as "fashion-plate exhibitions", or "dress parades". The opposition to this work in the church was, here and there, keen and obstinate, and baneful in its influence and effect. But undauntingly the women pressed ahead with courage, faith, prayer and definite programs.

So also the women in the Indiana Conference had a hard struggle to get well organized with their local and Conference Branch W. M. S. work. At an executive committee, the General organization, early in the year of 1892, appointed the following women as organizers of the W. M. S. of the Indiana Conference, namely: Mrs. S. S. Albert of Kewana, Ind., for the Elkhart District; Miss Arvilla Stillwell of Nappanee for the Ft. Wayne District; and Miss Mary Grimm of Dayton, Ohio, for the Indianapolis District. On Tuesday, August 2, 1892, at the camp-meeting held in the Fairground of Fulton Co., Ind., near Rochester, a group of women met for the purpose of organizing a Conference Branch W. M. S. Miss Arvilla Stillwell and Mrs. S. S. Albert were the organizers. Nine delegates were present. The following officers were elected: Pres., Mrs. S. Heininger, Elkhart; V. Pres., Mrs. S. S. Albert, Kewana; Rec. Sec., Miss Vida Martin, Rochester; Cor. Sec., Mrs. S. H. Baumgartner, Kendallville; Treas., Mrs. Anna Rohrer, Elkhart; Supt. of Mission Bands, Mrs. M. Stemen, Rochester. Delegates to the Gen. W. M. S., Mrs. Albert and Miss Vida Martin. There were then six auxiliaries, 166 members, 11 new members, one Mission Band, 23 Missionary Messengers, and money raised for mission, \$239.34.

With much persistency, prayer and patience progress was made and adherents to the W. M. S. cause were multiplied. The slogan, "A local W. M. S. in every Evangelical congregation and every woman a member", has been a constant aim. While it is not yet reached, enough sentiment has been crystallized for this work that opposition to it has ceased. This unrealized goal is not attributable only to pastoral neglect, but also to certain prevailing church society

HISTORICAL SKETCHES

conditions, where women were unwilling to make proper consecration of their time and substance, or failed to visualize their privileges and opportunities, or lacked educational training thereto and natural leadership. In some sections of the church, pastors more eagerly encouraged the organization of Ladies' Aid for local benefits. This naturally fostered a local and selfish interest, and barred out the larger view of sending the gospel to all lands to lift womanhood out of heathen degradation into Christian elevation and discipleship unto Christ.

Altogether the leaders of the C. B. W. M. S. had a hard and long pull to win the affection, confidence and goodwill of a large portion of the membership of the churches throughout the conference for this sort of Christian work. But by a faithful and steady pull together the W. M. S. workers have succeeded splendidly and beyond anticipation, with their missionary, educational and soul-saving work. Their achievements cannot be measured in dollars and cents. Eternity alone can measure the extent of their labors of love and sacrifice for the home and foreign lands. The W. M. S. was practically the first organization in the church that advocated strenuously the Bible way of supporting the gospel, namely, tithing. Arguments against tithing have largely been broken down by their persistency in teaching this way of giving, by precept and example, as statistics conclusively show. Since the organization of the W. M. S. in the church, the church-at-large has vigorously advocated this subject with most gratifying results. Here we give the amount contributed by the C. B. W. M. S. in three quadrenniums: 1911-14, \$11,114.08; 1915-19, \$17,738.71; and 1920-23, \$41,044.30; total, \$69,870.00. Prior to this period liberal sums were contributed by the women each year.

EARLIEST LOCAL W. M. S. ORGANIZATIONS

The following local W. M. S. were organized prior to the Conference Branch W. M. S., namely:

Rochester, Ind., by L. S. Fisher, pastor.....	Aug. 20, 1884
Elkhart Watch Tower, by A. O. Raber, pastor	1884
Van Wert, Ohio, by S. S. Albert, pastor	1887
Zion, Bunker Hill, S. H. Baumgartner, pastor	1889
Dayton, Commercial St., C. C. Beyrer, pastor	1891
Washington, Hibbard C., by ———, pastor	188—
Dayton, Wayne Ave., by A. O. Raber, pastor	Apr. 24, 1890
Indianapolis First, by J. M. Haug, pastor	Sept. 1, 1892

SOUTH INDIANA CONFERENCE

Huntingburg, by H. Schleucher, pastor	Aug. 20, 1883
Mt. Carmel, by G. M. Hallwachs, pastor	1887
Louisville, Zion, by G. M. Hallwachs, pastor	1891

INDIANA CONFERENCE

WHERE C. B. W. M. S. CONVENTIONS WERE HELD

Aug. 2, 1892, Fairground, Rochester, organized here.

Aug. —, 1893-4, Oakwood Park.

June —, 1895, Indianapolis First Church.

1896-23, Oakwood Park, with the Y. P. A. and S. S. Conventions, generally following the camp meetings which were usually held last week in July or first week in August.

C. B. W. M. S. OFFICERS SINCE 1892

Presidents Elected

1892, Mrs. S. Heininger
1893, Mrs. S. S. Albert
1894-96, Mrs. S. H. Baumgartner
1897-99, Mrs. E. F. Kimmel
1900-01, Mrs. S. H. Baumgartner
1902-04, Mrs. S. S. Albert
1905-08, Mrs. H. Roepkin
1909, Mrs. C. W. Wright
1910, Mrs. J. W. Bucks
1911-12, Mrs. John Koch
1913, Mrs. J. W. Rheinhart
1914-19, Mrs. C. L. Hartman
1920-23, Mrs. A. B. Haist

V.-Pres. Elected

1892, Mrs. S. S. Albert
1893-94, No record found
1895, Mrs. S. S. Albert
1896-98, No record found
1899, Mrs. S. H. Baumgartner,
presided in 1900
1900-01, Mrs. S. S. Albert
1902, Mrs. J. F. Bockman
1903, Mrs. S. H. Baumgartner
1904, Mrs. Robert Burns
1905, Mrs. C. D. Rarey
1906, Mrs. M. L. Scheidler
1907-08, Mrs. A. Kramer,
presided in 1909
1909, Mrs. J. F. Kiefer,
presided in 1910

1910, Mrs. John Koch,
presided in 1911
1911-12, Mrs. C. L. Hartman
1913, Mrs. J. F. Kiefer
1914, Mrs. C. R. Jones
1915, Mrs. L. S. Warbel
1916, Mrs. C. P. Maas
1917, Mrs. J. W. Maag
1918, Mrs. J. W. Bucks
1919, Mrs. W. S. Mills
1920-23, Mrs. M. B. Lehman

Rec. Sec.

1892-94, Vida Martin
1895, Miss Mary Grimm
1896-1900, Miss Vida Martin
1901, Mrs. A. B. Haist
1902, Mrs. J. Rice
1903, Mrs. J. H. Breisch
1904-06, Miss Martha Speicher
1907-08, Miss Ruth Speicher
1909, Mrs. J. W. Maag
1910, Mrs. C. E. Boyer
1911-13, Mrs. Nellie F. Smith
1914, Mrs. C. E. Boyer
1915-19, Mrs. R. W. Loose
1920-21, Mrs. Q. G. Reinoehl
1922-23, Mrs. O. O. Lozier

Cor. Sec.

1892-93, Mrs. S. H. Baumgartner
1894, No record found
1895, Miss Shawhan

HISTORICAL SKETCHES

1896-99, No record found

Pres. of Y. W. Circle

1900-03, Miss Dora Daufel

1913-14, Miss Anna Speicher

1904-06, Mrs. J. W. Rheinhart

1915-16, Mrs. C. E. Boyer

1907-08, Mrs. E. Q. Laudeman

1917, Miss Bessie Rheinhart

1909, Mrs. J. H. Breish

1918-19, Mrs. C. A. Hirschman

1910-12, Miss Bessie Strahler

1920-23, Mrs. Nellie F. Smith

1913, Miss Anna Lippold

1914-18, Mrs. John Koch

Supt of Miss. Band

1919-20, Mrs. C. E. Boyer

1921-22, Mrs. D. O. Wise

1892, Mrs. M. Stemen

1923, Mrs. G. J. Long

1893-94, No record found

Treasurer

1895-1900, Miss Carrie Weinman

1892, Mrs. Anna Rohrer

1901-06, Mrs. J. W. Bucks

1893-94, No record found

1907-10, Mrs. L. S. Warbel

1895, Mrs. H. Roepkin, likely to 1898

1911-12, Miss Carrie Weinman

1899-1906, Mrs. A. Kramer

1913, Miss Mamie Stecher

1907-08, Mrs. J. F. Kiefer

1914-15, Mrs. A. T. Snoke

1909-20, Mrs. Fred Burgener

1916-19, Mrs. C. P. Maas

1921, Mrs. Gladys Kelham

1920-22, Mrs. E. M. Ray

1922-23, Mrs. Q. G. Reinoehl

1923, Mrs. Louise Taylor

GENERAL CONVENTIONS OF THE WOMAN'S MISSIONARY SOCIETY AND DELEGATES FROM THE INDIANA CONFERENCE BRANCH

Seventh Annual General Convention, Elkhart, Ind., Sept. 2-5, 1892.

Delegates: Mrs. S. S. Albert, Mrs. S. H. Baumgartner, Mrs. Rachel Scheidler, Mrs. S. Heining.

First Quadrennial Convention, Dayton, Ohio, Aug. 30—Sept. 2, 1895.

Delegate: Mrs. S. H. Baumgartner.

Second Quadrennial Convention, Howell, Mich., Aug. 31—Sept. 4, 1899.

Delegates: Mrs. Ezra Kimmel, Miss Estella Zechiel, Miss Lucy Holdeman.

Third Quadrennial Convention, Tiffin, Ohio, Aug. 20-24, 1903.

Delegates: Mrs. S. S. Albert, Mrs. S. H. Baumgartner, Mrs. J. W. Bucks.

Fourth Quadrennial Convention, South Bend, Ind., Aug. 29—Sept. 2, 1907.

Delegates: Mrs. H. Roepkin, Mrs. J. W. Bucks, Mrs. J. W. Rheinhart.

Fifth Quadrennial Convention, Holton, Kansas, Aug. 31—Sept. 5, 1911.

Delegates: Mrs. J. W. Rheinhart, Mrs. F. Burgener, Mrs. John Koch, Mrs. C. L. Hartman.

INDIANA CONFERENCE

Sixth Quadrennial Convention, Marion Ohio, Sept. 2, , 1915.

Delegates: Mrs. C. E. Boyer, Mrs. A. T. Snoke.

Seventh Quadrennial Convention, Monroe, Wis., Sept. 1— , 1919.

Delegates: Mrs. C. L. Hartman, Mrs. Nellie Frank Smith, Mrs. C. P. Maas.

In 1922, Dec. 5-8, was held the memorable merger meeting which united the W. M. S. of the former U. E. Church and the Ev. Association. This meeting was called to substitute for the Eighth Quadrennial. Mrs. A. B. Haist, Pres. of C. B. W. M. S., was the representative for Indiana.

GENERAL ENTERPRISES THAT THE C. B. W. M. S. SUPPORTED

In 1900 the Branch W. M. S. decided to help support Susan Bauernfeind and Anna Kammerer as missionaries in Japan which they continued for some years. In 1907 Young Women's Circle was organized.

In 1908 the Branch decided through the local Woman's Missionary Society to support Miss Shima Naguchi, interpreter of the Bible Woman's Training School in Japan at a salary of \$150.00, which it has done since. In 1920 the Branch undertook to support another Bible woman, Tama Kaurhara. The Young Woman's Circle of this Branch chose to support Miss Alice Niederhauser, missionary in China. The Branch also cheerfully helped to reach the Forward Movement objectives, and repeatedly they contributed beyond the goal set for themselves per year. From among the W. M. S. workers of the Branch, two sisters went forth into the mission field, namely: Miss Alice Niederhauser from Salem Society, Defiance Circuit, and Miss Rose Fecker of the First Church in Indianapolis, who for some years previous served as a deaconess in St. Paul, Minn. This branch has made an excellent record for itself. May they continue to prosper and prove to be a large spiritual and financial asset to the Indiana Conference and the Evangelical Church.

HISTORICAL SKETCHES

ORGANIZATION OF THE CONFERENCE BRANCH AND LOCAL YOUNG PEOPLE'S ALLIANCES

The Young People's Alliance organization of Watch Tower Society, Elkhart, Indiana, has the distinction of having taken the initial steps towards organizing a Conference Branch Y. P. A. by soliciting the Indiana Conference in 1892 to take the necessary steps for such an organization. The Conference heeded this request. The following action was taken, "Whereas, the Conference has received a letter from the Young People's Alliance of Elkhart, Indiana, expressing their desire to have this body organize a Conference Branch to co-operate with them in their conventions, and, Whereas, We believe this to be the sentiment of all the Alliances in the Conference, and is entirely practical, therefore,

Resolved, that this request be granted and that the following brethren be elected as a committee on organization: M. L. Scheidler, F. E. Zechiel, W. H. Mygrant, W. H. Brightmire and Geo. Roederer.

2. That we endeavor to organize such societies wherever possible, and in this wise teach them practical religion and the fundamental truths of the Bible.

This committee met during Conference session and organized as follows: Geo. Roederer, Pres.; W. H. Brightmire, Vice-Pres.; F. E. Zechiel, Cor. Sec.; M. L. Scheidler, Rec. Sec.; W. H. Mygrant, Treas.

This committee recommended to the Conference in session, "That the different local Y. P. A. of the Indiana Conference send delegates, (according to the constitution of the Y. P. A. of the Ev. Association) to a camp-meeting most centrally located; and at that meeting the local societies of the Conference shall then be organized into a Conference Branch. That this committee shall furnish suitable programs for this meeting of organization, and after the organization of the Conference Branch Y. P. A. is effected, the power of this committee shall cease."

Upon suggestion of the committee that such a meeting shall be held in Urbana, Indiana, at the time of the camp-meeting, the first Conference Branch Y. P. A. convention was held here in the summer of 1892 with J. C. Hornberger, first Gen. Y. P. A. President, and H. J. Kiekhoefer, Pres. of N. W. College, as principal speakers. At this meeting the following officers were elected: W. H. Brightmire, Pres.;

The second convention was held in the summer of 1893 at Oakwood Park, where all conventions have been held since. In the fall of 1891 a Y. P. A. convention had been held in Rochester, Indiana. This was the first convention held in the bounds of the Indiana Conference, and was attended by delegates from a number of local Alliances, yet previous to the organization of the Conference Branch.

INDIANA CONFERENCE

RECORD OF THE OLDEST ALLIANCES IN THE INDIANA CONFERENCE

The tabulated dates of organization as given below were gleaned from our church periodicals. We do not claim absolute correctness. Some Young People's Societies were in existence prior to the convening of the General Conference in October, 1891, in Indianapolis, where the Gen. Y. P. A. was organized and the name was adopted for this new organization. Dayton First Church claims the distinction of having had, in March, 1884, the first Young People's Society. C. F. Hansing organized shortly before Conference met this year. East Germantown claims May, 1884, Ph. Orth, pastor, to have organized a Y. P. A. with 75 members, after a big revival but it soon died. Elkhart Division Street Church also organized a Young People's Society this same year soon after Conference met in April, C. F. Hansing, pastor. The exact month of organization of the Elkhart Society is not known. Elkhart Watch Tower had a Y. P. Society in 1888. The fact that such societies were in existence and needed a general governing head, impelled the Gen. Conference to effect a general organization and bring the local Young People's Societies under General and Annual Conference supervision. The name "Young People's Alliance" having been tentatively adopted previous to October, 1891, when Gen. Conference met, likely accounts for dates of organizations of some Alliances before Gen. Conference met.

Organization	Date of Organization	Pastor
Mt. Carmel, Ill.	Feb. 20, 1891	F. Theiss
Dayton, First Church	1891	C. F. Hansing
Rochester	Sept. 24, 1891	S. H. Baumgartner
Ott's Class	Oct. 26, 1891	A. Geist
Celina, Hope Class	Oct., 1891	A. S. Fisher
Decatur	1891	F. L. Snyder
Elkhart, Watch Tower	Feb. 9, 1892	W. H. Brightmire
Salem, or Edon, Ohio	April, 1892	E. E. Meyers
Logansport	April, 1892	Jos. Fisher
Dayton, Wayne Ave.	June, 1892	W. H. Brightmire
Indianapolis, First	Aug. 29, 1892	J. M. Haug
Carmi, Illinois	Sept., 1892	E. J. Nitsche
Urbana	Sept. 4, 1892	W. Wildermuth
Kendallville	Feb., 1893	S. H. Baumgartner
Avilla	May, 1893	S. H. Baumgartner
South Bend, Mizpah	1893	J. Wales
Grand Victory, Van Wert, O.	1893	W. Ackerman
Elkhart, Division Street	1893	J. H. Evans
Pleasant Valley, Rochester C.	1893	
Bethel, Ft. Recovery, C.	Aug. 13, 1893	S. Hofferbert
Greenville	Nov., 1893	R. F. Jameson
Berne	1893	H. Steininger
Salem, east of Decatur	Mar. 3, 1894	Wm. Reile

HISTORICAL SKETCHES

Organization	Date of Organization	Pastor
Sommerville, Indiana	Oct. 7, 1894	J. Mundorf
New Paris	1894	T. Carroll
Zoar, Rockport C.	Jan. 6, 1895	G. F. Winter
Washington, Hibbard C.	Mar. 14, 1895	J. Rees
Trinity, Waterloo C.	Mar. 1895	S. Hofferbert
Common Centre (now abandoned)	Sept., 1895	W. E. Snyder
Ft. Wayne, Bethel	1895	S. H. Baumgartner
Winchester (now abandoned)	1896	D. B. Koenig
Emmettsville, Ridgeville C.	1896	D. B. Koenig
Linn Grove	April, 1896	N. J. Platz
Portland	1896	F. L. Snyder

STATISTICS OBTAINED FROM CONFERENCE JOURNALS

Number of Alliances in 1893	45	Membership	1797
Number of Alliances in 1923	73		
Number of Intermediates in 1923	55		
Number of Junior Alliances in 1923	19	Total Membership	2353
Raised for General Missionary work, 1897 to 1922			\$15,313.00
Raised for Confer. Missionary work, 1897 to 1922			29,231.00
Raised for Conference Branch work, 1912 to 1922			34,605.00
Total			\$79,149.00

In 1898 the Conference Branch Y. P. A. built the first Oakwood Park tabernacle, cost, \$1,500.00, and later raised \$4,100.00 for the Superannuation Fund.

Supported C. E. Ranck and wife, missionaries to China, a number of years.
It raised \$4,000.00 for the Superannuation Fund.

MISSION HELP THE CONF. BRANCH Y. P. A. GAVE

Con. Yr.	Church	Amount	Date Payment	Missionary
1902	Kokomo Mission	\$ 800.00		A. S. Fisher
1903	Kokomo Mission	800.00		A. S. Fisher
1904	Kokomo Mission	800.00		A. S. Fisher
1905	Kokomo Mission	800.00		A. S. Fisher
1906	Kokomo Mission	90.00	May 7, 1906	J. J. Wise
1906	Kokomo Mission	260.00	Aug. 11, 1906	J. J. Wise
1907	Kokomo Mission			J. J. Wise
1908	Kokomo Mission			M. L. Scheidler
1909	Crescent Ave., Ft. Wayne	892.00	Sept. 6, 1909	C. A. Hirschman
1910	Crescent Ave., Ft. Wayne	1000.00	Sept. 1910	C. A. Hirschman
1911	Crescent Ave., Ft. Wayne	1000.00	Aug. 10, 1911	C. A. Hirschman
1912	Crescent Ave., Ft. Wayne	1000.00	Aug. 21, 1912	C. A. Hirschman
1913	Crescent Ave., Ft. Wayne	450.00		C. A. Hirschman
1914				
1915	Evansville Mission	1000.00		I. G. Roederer
1916	Evansville Mission	1000.00	Sept. 4, 1915	I. G. Roederer
1916	Celina Mission	77.69	Nov. 9, 1915	F. Hartman
1917	Evansville Mission	1000.00		W. R. Kimmel

INDIANA CONFERENCE

Con. Yr.	Church	Amount	Date Payment	Missionary
1918	Evansville Mission	1000.00	Aug. 7, 1917	W. R. Kimmel
1919	Brazil Mission	1350.00	Sept. 8, 1918	J. H. Arndt
1920	Brazil Mission	2350.00	Sept. 23, 1919	J. H. Arndt
1921	Brazil Mission	300.00	Sept. 18, 1920	W. H. Flurkey
1921	Logansport Mission	2150.00	Sept. 18, 1920	F. C. Wacknitz
1922	Oakland Ave., Elkhart	2165.00	Sept. 7, 1921	E. E. Roberts
1923	Oakland Ave., Elkhart	1915.00	Sept. 1, 1922	E. E. Roberts
1923	Oakwood Park Improvement..	300.00		J. H. Arndt

Grand Total\$22,499.69

CONFERENCE BRANCH Y. P. A. PRESIDENTS SINCE 1892-'23

1892-93	W. H. Brightmire	1909-10	C. E. Boyer
1894-95	F. E. Zechiel	1911-12	D. O. Wise
1896-97	H. Steininger	1912-14	C. P. Maas
1898	S. H. Baumgartner	1915	E. W. Praetorius
1899		1916-17	G. C. Pullman
1900-01	Thomas Finkbeiner	1918-19	H. E. Eberhardt
1902-03	J. O. Mosier	1920-21	A. H. Doescher
1904-07	G. B. Kimmel	1922	O. O. Lozier
1908	J. J. Wise	1923-24	R. W. Loose

HISTORICAL SKETCHES

BRIEF SKETCH OF OAKWOOD PARK

Previous to 1892, camp-meetings were held here and there over the conference district. But there was then a growing sentiment among many members in the conference to have a permanent "Camp-meeting Ground" in the Conference, as was Maple Grove, near Huntingburg, in the South Indiana Conference. See Vol. I. There was also usually a loss to the conference by way of freight expenses, breakage, and wear and tear in shipping the camp-meeting tabernacle outfit from place to place. The city people of our church, especially, keenly felt the need of an annual outing, and desired a place where religious and Evangelical atmosphere prevailed for spiritual edification, and for physical recreation. To meet this necessity and to keep especially our young people under our own Evangelical "Figtree", or influence, care and instruction, the Indiana Conference,



General View. Auditorium at left.

on April 9, 1892, acted upon this matter as follows: "Resolved that the presiding elders of this conference be a committee of three to ascertain the advisability and practicability of securing a permanent camp-meeting ground, centrally located in the conference. Also at what cost a suitable place can be secured, and report the result of their inquiry to the next annual session." This committee was D. Martz, Pres.; D. S. Oakes, Vice-Pres.; C. F. Hansing, Sec.-Treas. No report to the next session is found in the Conference minutes, but the instruction was carried out. The real instigators of such a movement were And. Kramer and C. Hirschman of Indianapolis. These with Hansing met at Wawasee Lake, joined by John Riddle and Frank Ott, and selected the place and induced the purchase.

In 1893, "Conklin Hill", on the west shore of the beautiful lake, Wawasee,

INDIANA CONFERENCE

in Kosciusko Co., Indiana, was bought by the "Oakwood Park Company", from W. J. Fredrick, for the sum of \$5,000.00, and was christened as "Oakwood Park". after the trees that mainly cover this park. The property contains 40 acres of land, more or less. There is a valuable fruit orchard, some tillable land, and about 15 acres in a grove. A few years later the above named Park Company transferred the entire park over to the Indiana Conference to which it has belonged since. The grove slopes first rather sharply from the hill top where stands the hotel and then gradually to the lake, eastward. When it was purchased, the hotel on the hill, a barn, and an ice-house constituted the buildings.

Conklin Hill had not an enviable reputation as a summer resort. Its patronage was drawn from a class of people who imbibed intoxicants freely with consequent behavior. The Lord's Day was desecrated freely here by the unde-



As you eat.

sirables of the lake region. The great change wrought by the transfer of ownership was much appreciated by civil authorities and the community in general.

As a Conference we may congratulate ourselves that the purchase of the park was made at that time, and the price at which it was secured, for it is doubtful if it could have been bought a few years later for a religious assembly ground. The park was then beautified by removing the undergrowth, and by gradually filling in the low places in the lake-front. The ascent from the lake-front to the top of the hill was about 100 feet. A large part of the hill was gradually removed, the top soil for filling low places, and the sand and gravel for building purposes and gravel road construction.

The first camp-meeting here was held in August, 1893. A large canvas tabernacle was set up on a natural decline towards the pulpit platform on the

HISTORICAL SKETCHES

east end. Canvas tents dotted the grounds, furnished with either straw or board floors. The ground was first lit up with gasoline lights, but these have given way to electric lighting. The dining-hall and kitchen were built to the south of the tabernacle which have since been in use, being enlarged. The second story was provided with sleeping rooms. After the experience of a number of severe wind and rain storms, tabernacle and tents were supplanted by a well built wooden tabernacle and permanent cottages, and dormitories. Lots were bought and summer homes built. At present writing there are about fifty such cottages and summer homes. The park now contains the lake-front hotel, the large pavilion, a chapel, to which Mrs. Kath. Hettler was a large contributor as she was to many other enterprises for park improvements, a dining-hall, the hotel on hill, several dormitories, the superintendent's home, a water pumping station, many cottages, and fine two-story summer homes, besides new barn,



As you bathe.

garages, fishing and boating equipments, cement walks through the park and down to lake-front, a sea-wall, a large tennis court, croquet grounds, etc.

From the first the meetings were well attended both by our church folk and community people. Disturbers also attended at first so that alert police supervision was needed, and coercion had to be exercised a few times. It became necessary to charge a gate-fee for two purposes, to keep a certain rabble element away, and to obtain some means to make park improvements. The Oakwood Park management at this time had no money to make improvements. It trusted in the faithfulness and financial support of the laity and pastors who attended the meetings, and gate-fees, and incomes from the boarding department, lodgings, and boatings, and sale of park lots. So of necessity improve-

INDIANA CONFERENCE

ments were slow but sure, because the policy of the park authorities was not to "contract debts without a well founded probability of being able to pay them". Many expressions of appreciation came to them from considerate people for the improvements that were made as rapidly as they were with the meagre means at hand. True, not a few freely offered criticism for slow progress as they declared, but usually they came from such as gave little financial support. Since 1895 the Oakwood Park treasurer's report on expenses, as culled from the conference journals to 1923, totals nearly \$98,000.00. This is expenditures for the construction of hotel, dormitories, cottages, pavilion, chapel, dining-hall, walks, sea-wall, fillings, road-building, lights, wells, taxes, garages, building and buying



Kimmel Hall.

boats, superintendent's home, camp-meeting and conventions, current expenses, etc., etc. At this time the park is free of debt. Some money was borrowed in 1924 to build the "Kimmel Hall". To a considerate mind these achievements are indeed marvelous for most of the improvements came from proceeds during camp-meetings and conventions held here, and from personal contributions.

In 1896 a terrific wind and rain storm swept over this ground during a camp-meeting, and tore down the tabernacle and many housing tents, and left many occupants of tents thoroughly soaked. Other storms swept over this encampment but with no loss of life. This showed the feasibility of building cottages, and a wooden tabernacle to inspire confidence and to bring the people here. In 1898 the first tabernacle, 60 x 90 feet, was designed by D. D. Spangler and constructed from funds largely contributed by local Y. P. A.'s. The ministers of the conference formed a "working-bee", so-called, and constructed it. Its cost, exclusive of labor, was \$1500.00. H. Steininger, Y. P. A. president,

HISTORICAL SKETCHES

did much initial work to secure the funds. In 1899 a board floor was laid following a suggestion by Mrs. Kath. Hettler of Fort Wayne, Ind., who gave a liberal sum for this purpose. The canvas tabernacle had been seated with planks and a few canvas seats. The wooden tabernacle was seated with comfortable pews made by the ministers. May 22, 1914, this tabernacle was consumed by fire, with all its contents, including a very interesting framed record of contributions by local Alliances for the first tabernacle. Many trees were also destroyed. Immediately a new octagon pavilion with a seating capacity of 1200 was constructed. The ministers once more, and some laymen, rallied and gave their muscular forces and good will, and skillfully reared it. To their credit, let it be said, a goodly force of pastors' wives most generously served as cooks during the construction of this pavilion. The Park trustees were in supervision. This



As you play.

pavilion was dedicated in August, 1914. People freely contributed of their means on this day for this new building, costing approximately \$5,000.00. A few years later a small chapel was built N. W. of the pavilion for special meetings, and has proven to be a splendid asset to the Park equipment for convention work. It cost about \$2,000.00. Many hill-side meetings have also been held between the pavilion and hotel on the hill, the vesper services being especially blessed seasons. Men who served as superintendents of this park were: J. M. Rogers, 1893-97; C. W. Hansing, 1898; H. Steininger, 1899-1901; D. D. Spangler, 1902-03; Leo. Graffenberger, 1904-05 to Oct.; A. E. Weyrick, 1905-09; P. W. Soltau, 1910-19; Mr. Skedgel, 1920; and P. W. Soltau again, 1921-23.

Many precious souls were converted on this ground. Many reconsecrated their lives here to God and to the church, and decided for some special work in

INDIANA CONFERENCE

the church and mission fields. Long live this place, beautiful for situation, the Mecca of the Indiana Conference.

Well has a native bard sung:

(Tune—America, the Beautiful.)

Oh, beautiful for silver waves,
For whitecaps rolling high,
Thy sandy beach for tender feet,
The boats thy waters ply,
Oh, Wawasee, Lake Wawasee,
We love thy shady shore,
We come for good to old Oakwood,
To gather sacred store.

Oh, beautiful for games and fun,
Thy walks young lovers stroll,



As you enter.

Thy stately trees and cooling breeze,
'Mid summer's burning sun,
Oh, Oakwood Park, dear Oakwood Park,
Thy memory is blest,
We come to thee, refreshed to be,
For fellowship and rest.

Oh, beautiful for workers true,
Who gather here each year,
Deciding oft' life's golden task,
The call of God they hear.
Oh, Oakwood Park, dear Oakwood Park,
God bless thy atmosphere,
And grant that good with brotherhood,
Bless all who gather here.

HAVEN HUBBARD MEMORIAL OLD PEOPLE'S HOME

God's rich provision is promised to His own in His Word and His faithfulness demonstrated in the history of His church people. "And God feedeth them", and, "Shall he not much more clothe you, O ye of little faith", was spoken for the pledge of care for His own. On the Cross, Jesus said, "Son, behold thy mother",—thy charge, to keep the rest of her days. In like manner there is committed to the care of the church, the dependent and the homeless aged people who having contributed their years of service to society, are yet left without shelter and the deserving comforts for old age. Nor is the church left helpless to meeting this charge. God touches hearts and hands, and turns them as "the streams in the southland", to be opened for the supply of His needy ones as the following will illustrate:

Some years ago the Lord put it into the heart of Mr. Haven Hubbard, a sturdy son of toil, of New Carlisle, Indiana, to provide a Home for dependent aged persons. God's signal blessing was upon his parents in the accumulation of earthly store, and graciously rewarded his own prudence in administering this bestowed trust. But Mr. Hubbard died before his plans could mature. He was blessed with a prudent helpmeet, who had found salvation in our Evangelical Church in Oak Park, Illinois, under the labors of Rev. M. Hoehn. He often discussed this scheme enthusiastically with his companion, and pictured to her the building and grounds, as they were visioned by him. In all of these plans she was in happy accord with her husband. But before their well conceived plan could mature, the hand of Death intervened and Mr. Hubbard died. After much thinking and planning, she consulted with Bishop S. P. Spreng, and E. G. Johnson, her pastor. She accepted the suggestion that she convey the farm to the Corporation of the Ebenezer Old People's Home in New York, by deed. This was in the year 1920. Sister Hubbard had faith in the church of her choice and generously deeded the farm to the aforesaid corporation.

The farm consists of 704 acres of choice land in St. Joseph County, 2½ miles from the town of New Carlisle, and 13 miles from South Bend, the metropolis of northern Indiana. There is a beautiful residence standing in a grove of sugar trees, farm houses, barns, silos, grain elevator, corn crib, pump-house, etc., connected therewith. There are also several tracts of fine timber. The one consists of 80 acres of native timber and the two of good second growth of smaller area. The whole farm is well worth \$175,000.00.

The trustees of the Ebenezer Old People's Home incorporated this proposed Home under the laws of the state of Indiana, and took over the property, which now "belongs absolutely by warranty deed" to the trustees of the "Haven Hubbard Memorial Old People's Home of the Evangelical Church". The General Conference which met in Detroit, Michigan, October, 1922, gratefully accepted the gift, and assumed the responsibility of financing this institution

INDIANA CONFERENCE

which was then under construction. This addition to the church is near the center of population of the United States, which is in Central Indiana. As Mt. Zion,



Haven Hubbard Memorial Old People's Home

the ancient home of the Psalmist David, was "beautiful for situation", so it can truly be said of this Old People's Home, though it is not standing on an eminence, it is standing on one of the finest farms of northern Indiana. Indeed

HISTORICAL SKETCHES

the location is ideal for aged and homeless people, where everything that assures comfort is supplied. This place is $2\frac{1}{2}$ miles N. E. of New Carlisle, Indiana, near the Lincoln Highway, and in close proximity to the main line of the N. Y. Central R. R., and the Chicago L. S. and South Bend R. R., and the South Bend and Northern Indiana Electric Lines, hence easily accessible from east and west.

The trustees agreed to her proviso, namely to erect a suitable building on this farm to accommodate from 70-100 people, and that the same be ready for occupancy by August, 1923. The construction work began early in 1922, in order to keep faith with the generous donor. May 5, 1923, the Home was dedicated with an impressive service by Bishop S. P. Spreng, assisted by Bishop J. F. Dunlap. The members of the Indiana and Michigan Conferences, which at this time were in session, were present in large numbers with a large number of the laity from both conferences.

The building was planned with much care. In the erection the best material and workmanship entered into it. It is equipped throughout with modern conveniences, and is ample to give homes for a hundred people, or more. The building has a frontage of 246 feet exclusive of verandas. It has a depth of $44\frac{1}{2}$ feet. To the rear is an 85-foot wing, the building is thus in the shape of a "T". The central part of the first floor contains the superintendent's quarters, reception room and the office room; to the right and left of these are 35 guest rooms, opening into the corridor, at either end of which is a sitting room adjoining a spacious veranda. The first floor in the wing contains the dining hall, kitchen, pantries, storage and stock rooms. The second floor is reached by three stairways. This floor also has 35 guest rooms and corridor and two sitting rooms. In the wing of this floor is a beautiful chapel. There is a large attic space which can be converted into additional guest rooms when required. Both floors are completely equipped with bath and toilet rooms, supply and serving rooms. There is a basement under the entire building containing the boiler and fuel rooms, pumping room, vegetable cellars, trunk room, refrigerating plant, bakery, laundry, work shop, and wood and coal rooms.

The exterior of the Home is of Saraband Chinchilla brick, with Bedford stone trimmings and slate roof. The interior throughout is finished with southern gum and hard maple floors. The water is supplied from two wells, pumped by two high-pressure electrically driven pumps, discharging the water into two large steel pressure storage tanks. The boiler, fuel, laundry, bakery, and coal storage rooms are all fire-proof. The home is further protected by fire hose, and fire extinguishers conveniently placed throughout the building. There are also two large storage cisterns to supply soft water to kitchen and laundry. The building is heated by the Modulated Vapor Steam System. For front and side elevation see picture. The premises are beautified with flower beds, trees, shrubs, and crescent driveway.

INDIANA CONFERENCE

The general contract for the construction of the building was awarded to Kuehn and Jordan of South Bend for the sum of \$99,000.00. Freyermuth and Maurer were the architects. The heating plant was installed by the A. J. Moser and Co., Berne, Indiana, for \$8,470.00. The plumbing was done by John Distler of Mishawaka, Indiana, for \$9,092.00. The electric wiring by Colip Bros. of So. Bend, for \$1,481.00. The electric fixtures, and hardware was let under separate contracts. The electric current is secured through the Indiana and Michigan Electric Co. Through C. L. Hartman of Indianapolis, the furniture was obtained at cost price. Total cost of the Home, including all equipments, furnishings, etc., was about \$160,000.00. A saving of \$25,000.00 to \$30,000.00 was realized by building at this time, 1922.

The district of the church to which the home has been allotted for privilege and maintenance are the following conferences: Indiana, Michigan, Ohio, and the two Illinois. The following is the board of trustees: Pres., Bishop S. P. Spreng; V.-Pres., E. G. Johnson; Sec'y, G. W. Fredrick; Treas., E. F. Kimmel; Wm. Womer, C. L. Hartman, J. W. Harpster, W. H. Watson, J. C. Schafer, E. C. George. D. D. Spangler is the Supt. and S. H. Baumgartner the solicitor of funds. The executive committee consists of the officers of the trustee board, Wm. Womer, and Mrs. Armina Hubbard. The Indiana Conference assumed \$50,000.00 towards the construction of the Home, which amount is now secured in cash and pledges. Other conferences assumed no definite amount to this date, but doubtless will.

There were 30 needy ones the first year who applied for admittance to the comforts of this institution, and found the open door and the hand of welcome. The ministry in physical comforts and spiritual needs is theirs daily, for as the daily bread is set before them at stated hours so is the worship at stated hours daily. The life of the home breathes the atmosphere of the heavenly home. One has been translated to the home above. One was dismissed.

The following are the names of persons and organizations who furnished the room opposite their name, each representing an investment of \$100.00.

Room	Name	
1.	S. J. Hartman	13. Cyrus Zehner
2.	Arthur Taylor	14. Mary Blake
3.	Miss Ella Carbiener	15. Mr. and Mrs. Alb. Houseworth
4.	Rev. and Mrs. J. O. Mosier	16. Rev. and Mrs. J. H. Evans
5.	Miss Bessie Reinhart	17. No room
6.	Johnstown, Pa., Y. P. A.	18. A. B. Winey
7.	E. C. George	19. No room
8.	Samuel W. Miller	20. Mrs. Nellie Frank Smith
9.	Emma Goldspohn	21. No room
10.	Mahlon McCurtin	22. Ladies' S. S. Class, Ft. Wayne
11.	Rev. and Mrs. D. D. Spangler	23. Mr. and Mrs. Aug. Fisher
12.	Miss Pearl Kloepper	24. Good-Will S. S. Class, Ind'p'l's 1st
		25. Frank Ludwig

HISTORICAL SKETCHES

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| <p>26. Mr. and Mrs. G. W. Fredrick
 27. Miss Dora Singer
 28. Miss Dorothy Weiss
 29. Wm. A. Womer
 30. Harry Weiss
 31. Mark B. Guise
 32. Rev. and Mrs. J. W. Metzner
 33. Mrs. Henrietta Guise
 34. Gustav and Marie Schultz
 35. Mack Ave. Ch., Detroit, Mich.
 36. No room
 37. Norman Roos
 38. No room
 39. Ladies' Aid, 1st Ch., So. Bend
 40. H. E. Bohner, Pa.
 41. Edwin Heina, O.
 42. P. W. and Mrs. Soltau
 43. Rev. and Mrs. J. C. Schaefer
 44. Mr. and Mrs. J. A. McDonald
 45. Noah C. Lehman
 46. W. F. Nitsche for Nitsche Family
 47. Mr. and Mrs. E. F. Young
 48. M. J. Schabacher, O.
 49. Kath. Koch, memory of J. Koch
 50. Mrs. C. L. Hartman
 51. Mr. and Mrs. H. E. Roy
 52. Mrs. Irwin Miller
 53. Mr. and Mrs. C. D. Overmeyer
 54. Mr. and Mrs. E. C. Faust</p> | <p>55. Rev. G. A. Spitler
 56. Rev. G. W. Freehafer
 57. Kuehn and Jordan
 58. Rev. and Mrs. M. L. Scheidler
 59. Bayerl Swartz (in memory)
 60. Bishop S. P. Spreng
 61. Mrs. C. B. Harrison
 62. Anton and Mary Debold
 63. Rev. and Mrs. S. H. Baumgartner
 64. Mr. and Mrs. L. B. Rough
 65. Frank H. Hirschman
 66. Mrs. E. F. Kramer
 67. Mrs. Mary A. Hirschman
 68. Mrs. D. S. Oakes
 69. Bishop L. H. Seager
 70. Mr. and Mrs. Wm. G. Shafer
 71. Mary Schabacher Kimmel
 72. Mr. and Mrs. H. C. Weber
 73. Mrs. Cora Wichizer
 74. Mrs. Andrew Kramer
 75. Rev. Geo. D. Reep
 76. Mr. and Mrs. John Hively</p> |
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Fountain, 1st Floor — \$100.00
 Mr. and Mrs. Henry Finkbeiner

Fountain, 2nd Floor — \$100.00
 Rev. and Mrs. C. W. Spangler

Emrich - Schlosser Orchard

John H. Emrich, \$100.00. Mr. and Mrs. Henry Schlosser, \$100.00.

Samuel Hertel donated a full-blooded Guernsey calf — \$100.00

Other donors: E. F. Kimmel, C. L. Hartman, C. E. Steffey, \$500.00 each.

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RECEIVED AND LICENSED TO PREACH GRANTED 1915-1922

(Continued from Vol. I, page 389.)

- 1916: E. O. Habegger, Salem, Linn Grove C.; H. Kimmel, Wayne Ave., Dayton; J. E. McCoy, Union, Van Wert C.; J. A. Brewer, Huntington; E. L. Gambee, Peru; E. M. Kerlin, West Salem to which place he came from Brooklyn, N. Y., by Conference appointment, 1915. He was recommended for license by his own congregation.
- 1917: E. W. Schafer, Urbana.
- 1918: B. C. Earhart, Markle; H. S. Berger, Hepton, Nappanee C.
- 1919: W. Zimmerman, Bethlehem, Cicero C.; C. Coverstone, Kendallville.
- 1920: J. H. McRae, Trinity, Louisville; Geo. Gocker, Elberfeld; M. H. Evans, Terre Haute; Ben G. Thomas, Trinity, Louisville; T. M. Lehman, Berne; C. L. Davis, Wabash; B. R. Hoover, Wabash.
- 1921: G. J. Long, First Church, South Bend; Elmer Smith, Hope, Celina C.; G. H. Boyce, Bethel, Ft. Wayne; F. Kuebler, First Church, Dayton; Chester Dietert, San Pierre; E. Kunce, Zion, Ft. Recovery C.; W. J. Dauner, Grayville; H. Hasewinkel, West Salem; C. Stoll, Oak Grove, Edgerton C.
- 1922: R. L. Haley, Zion, Ft. Recovery C.; C. R. Bitzer, Bethel, Bippus C.; P. F. Scale, Zion, Common Center C.; V. Palmer, Wabash; L. Geiger, Island, Nappanee C.; H. Cook, Urbana; C. Koertge, West Salem.

ORDAINED AS DEACONS—1915-1922

(Continued from Vol. I, page 392.)

- 1916: H. L. Meyer; H. E. Eberhardt; O. O. Lozier; F. W. Launer; W. R. Kimmel; R. Wise.
- 1917: E. M. Kerlin; R. L. Handschu; E. E. Roberts; J. H. Arndt.
- 1918: A. H. Doescher.
- 1919: J. W. Thomas; J. A. Brewer; Dr. E. W. Schmalzried.
- 1920: J. E. McCoy; L. A. Dewitt; E. O. Habegger.
- 1921: C. Coverstone; E. F. Snyder; H. S. Berger.
- 1922: W. J. Dauner; B. G. Thomas; B. C. Earhart.

ELDERS ORDAINED FROM 1915-1922

(Continued from Vol. I, page 394.)

- 1916: G. S. Lozier; G. C. Pullman; Geo. Lambert; a local relation given.
- 1917: F. C. Wacknitz; I. G. Roederer; J. M. Kistler; M. O. Herman.
- 1918: W. R. Kimmel; O. O. Lozier; H. E. Eberhardt; C. L. Haney; B. G. Smith.
- 1919: A. H. Doescher; E. M. Kerlin; J. H. Arndt.
- 1920: E. E. Roberts; R. L. Handschu.
- 1921: J. W. Thomas; F. W. Launer; A. O. Overholser; W. H. Flurkey.
- 1922: None.

HISTORICAL SKETCHES

RECEIVED FROM OTHER CONFERENCES AND CHURCHES

(Continued from Vol. I, page 391.)

- 1916: E. G. Johnson from Texas Conference as Elder; A. W. Bender, as Elder, Pittsburgh Conference.
1917: A. H. Doescher as probationer from Nebraska Conference.
1918: O. A. Overholser as local deacon from the Nazarene Church.
1919: F. W. Launer as local Elder from the M. E. Church.
1920: W. F. Conley, Elder from Pittsburgh Conference.
1921: E. J. Nickel as Elder from Wisconsin and J. W. Feller as Elder from Colorado Conference; F. D. Stemen, probationer and A. J. Stemen, Elder from the U. B. Church.
1922: F. S. Erne as Elder from Texas; F. I. Wilmert as Deacon from Minnesota; J. D. Abel as Deacon from the Oregon Conferences.

RELATED MINISTERS IN THE INDIANA CONFERENCE

License Issued to Five Groups of Three Brothers:

Culver: F. E., D. E., and S. I. Zechiel.
Salem, Edgerton Cir.: J. E., E. E., and H. E. Meyers.
Salem, Fulton Cir.: E. L., J. H., and S. Kiplinger.
Waupecong Cir.: J. M., E. E., and S. S. Condo.
Zion, Bunker Hill Cir.: A. J., J. K., and E. R. Troyer.

License Issued to Twenty Sets of Two Brothers:

Fisher, I. B., and L. S.
Fisher, A. S., and H. W.
Feller, J. W., and A. W.
Hansing, C. F., and C. F. W.
Hertel, Geo. A., and Wm.
Hoffman, John and Fred.
Kimmel, W. R. and H. E.
Koch, C. R., and Ger.
Kroft, J. S., and A. D.
Lozier, G. S., and O. O.
Luehring, W. L., and S. J.
Orth, Ph. A., and Laf. L.
Platz, N. J., and N. F.
Snyder, B. F., and F. L.
Spangler, D. D., and C. W.
Steininger, Geo. G., and J. H.
Stierli, F. C., and G. A.
Wales, Geo., and James

INDIANA CONFERENCE

Wise, J. J., and D. O.

Zimmer, Geo., and Michael.

Father and Sons as Ministers:

Bockman, Wm., and son John F.

Burgener, P., and son Chr. H.

Buyer, Jos. L., and son Jos. L.

Fisher, Jos., and sons I. B. and L. S.

Fuchs (Fox), J., and sons D. E. and A. N.

Geist, Aug., and son C. E.

Gocker, H., and son Geo.

Jupin, C. S., and John

Kiplinger, J., and sons E. L., J. H., and Sam'l.

Koch, Geo., and son Gerhard.

Koenig, Wm., and son B. E.

Platz, Geo. G., and sons N. J., N. F., M. C., and C. E.

Rainey, Rob., and son S. D.

Roederer, Geo., and son I. G.

Scheidler, A. V., and son M. L.

Snyder, F. L., and son E. F.

Stemen, A. J., and son F. D.

Wales, Geo., and sons, Geo. G., and James.

Wildermuth, Sol., and son Wm.

Weishaar, H., and son G. A.

HISTORICAL SKETCHES

THE PRESIDING ELDERS AND THEIR DISTRICTS

Arlen, Henry	Indianapolis, 1887-92, total 4¾ years, filling a nine-month vacancy.
Baumgartner, Cleophas C.	Indianapolis, 1879-82; Elkhart, 1883-86. Total, eight years.
Baumgartner, Samuel H.	Elkhart, 1899-02; 1905-06; 1915; 1920-21. Fort Wayne, 1903-04; 1912-14; 1922. Evansville, 1909. Indianapolis, 1910-11; 1916-19. Total, 22 years. Resigned in '23.
Berger, John	Indianapolis, 1885-87, total, 3¾ years, and resigned.
Bretsch, Philip	Wabash, 1857-58, total, two years.
Dickover, Samuel	St. Joseph, 1852-54. Wabash, 1855-56, total, four years.
Evans, John H.	Ft. Wayne, 1895-96; Elkhart, 1897-98, total, four years.
Fisher, Henry L.	Elkhart, 1871; Evansville, 1875-78; Olney, 1879. Died June, 1880. Total, 6¾ years.
Fisher, Joseph	St. Joseph, 1859-62; White River, 1863-66. Total eight years.
Fisher, Lonzo S.	Indianapolis, 1907-10, total four years.
Fuchs, John	Indianapolis, 1871-74; Olney, 1875. Total five years.
Geist, August	Ft. Wayne, 1887-90, total four years.
Glaus, Christian	Wabash, 1852-54, total three years, and resigned.
Hansing, Charles F.	Indianapolis, 1892-95; 1899-02; 1905-06; Louisville, 1896-97; Elkhart, 1903-04. Total 15 years. Resigned.
Haug, John M.	Louisville, 1893-95; 1902-04; Indianapolis, 1896; total 6½ years. Died.
Hoehn, Mathias	Wabash, 1863-66. Total four years.
Kiplinger, Elias L.	Elkhart, 1872-74; 1879-82; Ft. Wayne, 1875-78; Indianapolis, 1883-84. Total 12 years.
Krueger, Michael	Elkhart, 1867-70; Indianapolis, 1875-78; Ft. Wayne, 1879-82. Total 12 years.
Mayer, Melchior	White River, 1867-68; Indianapolis, 1869-70; Evansville, 1871-74. Total eight years.
Martz, David E.	Elkhart, 1891-94; Kendallville, 1895-98; Ft. Wayne, 1905-07. Total 11 years, then resigned.
Metzner, John W.	Elkhart, 1911-14; Ft. Wayne, 1915-16; Elkhart, 1917-19; 1922-23; Indianapolis, 1920-21, total 13 years.

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Mosier, John O.	Elkhart, 1907-10; Ft. Wayne, 1917-21; Indianapolis, 1922-23, total 11 years.
Oakes, David S.	Ft. Wayne, 1883-86; 1892-94; 1899-02; Elkhart, 1887-90; 1895-96; Indianapolis, 1897-98; 1903-05. Total 22 years, then resigned.
Platz, Geo. G.	St. Joseph, 1855-58; White River, 1859-62; Wabash, 1867-70, total 12 years.
Roederer, Geo.	Louisville, 1898-1901, total four years.
Schafer, Absolom B.	White River, 1856-58, total three years, and resigned.
Speicher, D. D.	Louisville, 1905-07; Evansville, 1908, total 4½ years, filled six months' vacancy.
Steffey, Michael W.	Wabash, 1859-62; St. Joseph, 1863-64; Elkhart, 1865-66, 1875-78; Ft. Wayne, 1871-74; total 16 years.
Wise, Jacob J.	Ft. Wayne, 1908-11; Indianapolis, 1912-15; Elkhart, 1916; total nine years.
So. Indiana Conference	John Fuchs, 12 years; J. Kaufman, 12 years, and Fr. Schweitzer, four years. H. Schleucher, five years.

HISTORICAL SKETCHES

PRESIDING ELDER DISTRICTS, TOGETHER WITH THE FIELDS OF LABOR, AND THE P. E. THAT SERVED THEM (For dates when the P. Elders served them, see above list.)

Elkhart District

Akron, '88, '01-23; Auton, '22-23; Benton, '72-78; Berne, '93-94; Bippus, (West Point) '87-88, '05; Bremen (Yellow River) '65-90, '97-23; Bremen Mission, '03-04; Bourbon, '10; Bruce Lake, '88-90, then Tippecanoe, '01-06, then Leiters Ford, '07, then Lake Bruce, '08-23; Bunker Hill, '87-90; Cleveland, Tenn., '88-90; Chattanooga, Tenn., '89-90; Common Centre, '12-23; Culver Circuit, (Twin Lake) '68-98, '99-16, then Hibbard, '17-23; Culver Station, 1913-23; Danville, Ill., '68-69; Dayton Wayne Ave., '92; Decatur, '91; Defiance, '65-70; DeKalb, '65-71; Ebenezer, '20-23; Elkhart Circuit, '65-73; Elkhart Div. St., '67-90, '97-03; Elkhart Watch Tower, '74-76, '79-86, '91-03; Elkhart First, 1904-23; Elkhart Bethel, 1906-23; Elkhart South Side, '93-01, '05-16; Wolf Ave., '17-20; Oakland, '22-23; Ft. Wayne, '67-70; Fulton, '65-80; Gilead, '73; Huntington Circuit, '65-70, '91-96; Kendallville, '91-94; Kokomo, 1911-13; Lakeville, 1910-23; Laporte, '76-85; Logansport, '74-90, '94, '97-02, '11-23; Lydick, 1915-23; Markle, '92-94; Medaryville '65, '68-72, '83-90, '97-00, then San Pierre, '01-23; Mishawaka Circuit, '72-1920; Coal Bush, 1921; Mishawaka Station, 1919-23; Mishawaka Mission, '83-87; Nappanee Circuit, '91-96, 1900-10, Mission, 1911-16, Station, 1917-23; Nappanee Circuit, 1911-23; New Paris, '72-86, '91-96, 1905-23; Newville, (Linn Grove) '65; North Liberty, '66, '80, 1901, '06-07; North Webster, '91-96, 1914-17, then Columbia City, '18-23; Peru, '98-02, 1911-23; Pulaski, '66-67; Porter, 1923; Rochester Circuit, '81-1900, '15-23; Rochester Mission, 1909-12; Rochester Station, '85-23; Royal Centre, '81-82, '90-91, '96-23; St. Marys, '65-70; Silver Lake, '72; South Bend Circuit, '65-71; South Bend First, '66-90, '97-23; South Bend Mizpah, '93-17, then Broadway, '18-23; South Bend (west), 1903, then Grace, 1904-23; South Bend Ewing, 1920-23; Spring Grove, '68-70; Star City (Cass Co.), 1911; Syracuse, 1902-10, '14-23; San Pierre, see Medaryville; Tippecanoe, '84, see Bruce Lake; Urbana, '92-94, '03-04, '11-23; Wabash Mission (near Lafayette), '65-67; Wabash City, '87-90, '97-98, '11-23; Wabash Circuit, 1914-23; Wanatah, '73-82, '85-90, '11-12; Warsaw, '77-78; Waterloo, '91; Wolcottville, '91; Waupecong, '66; Yellow River, 1901-02.

Presiding Elders that served this district: M. W. Steffey, M. Krueger, H. L. Fisher, E. L. Kiplinger, M. W. Steffey, E. L. Kiplinger, C. C. Baumgartner, D. S. Oakes, D. E. Martz, D. S. Oakes, J. H. Evans, S. H. Baumgartner, C. F. Hansing, S. H. Baumgartner, J. O. Mosier, J. W. Metzner, S. H. Baumgartner, J. J. Wise, J. W. Metzner, S. H. Baumgartner, J. W. Metzner.

Evansville District, 1871-75, 1908-10

Altamont, 1908-10; Brazil, '73-75, '08-10; Carmi, '71-74, '08-10; Camp Creek, '08-10; Cincinnati, '75; Enterprise, '08-10; Evansville, '71-75, '08-10; Elberfeld

INDIANA CONFERENCE

(Warren), '71-75, '08-10; Grayville, '08-10; Huntingburg, '71-75, '08-10; Lancaster, '08-10; Louisville, Zion, '75, '08-10; Trinity, '75, '08-10; Marshall, '71-74, '08-10; Mound City and Cairo, '74; Mt. Carmel, '71-75, '08-10; Olney, '71-74; Olney Station, '08-10; Rockport, '73-75, '08-10; Shelby, '72-74; St. Louis, '74; Vandalia, '71-74; West Salem, '71-74.

Presiding Elders that served this district: Melchior Mayer, H. L. Fishee, D. D. Speicher, and S. H. Baumgartner.

Ft. Wayne District, 1871-96, '99-23.

Avilla, '11-23; Berne, '89, '99-23; Berne Cir., '15-23; Bryant, '22-23; Chattanooga, '11-14; Bippus, '90, '99-04, '06-23; Bremen, '93-96; Bunker Hill, '95-96; Celina Cir. '82-86, '91-96, '99-02, '05-23; Celina Miss., '11-23; Cicero, '71-72; Clear Creek, '89; Columbia City, '20-23; Danville, '72; Dayton Com., '14-23; Dayton Wayne Ave., '14-23; Decatur, '72-77, '81, '90-94, '99-06, '08-23; Defiance Cir., '71-94, '99-23; Defiance Miss., '09-17; DeKalb, '72; Edon, '07; Edgerton, '75-94, '99-03, '08-23; Elkhart Div. St., '95-96; Elkhart Watch Tower, '77-78, '87-90; Ft. Recovery, '87-94, '05-09, '21-23; Ft. Wayne, Bethel, '71-86, '93-96, '99-23; Ft. Wayne Crescent, '10-23; Greenville, '11-23; Hicksville, '85-94, '99-18; Huntington, '70-90, '99-23; Kendallville, '73-90, '99-23; Linn Grove (Vera Cruz) '91-96, '99-23; Logansport, '91-96; Markle, '99-23; Medaryville, '95-96; Newville, '71-86; New Paris, '87-90, '99-04; Noblesville, '73-74, '91, '95-96; North Webster, '79-90, '99-13; Ohio City, '09; Paulding, 1900; Payne, '92-94; Phillipsburg, '11-19; Portland Cir., '10-21; Portland Miss., '87-94, '05-07, '11-23; Ridgeville, '11-23; Scott, '04-15; Spring Grove (near Lafayette), '71-79; So. Bend First, '95-96; St. Marys, '78-86, '91-92, '02; St. Peters, '10-11, '13-15; Syracuse, '04, '11-13; Urbana, '91; Van Wert, '71-86, '91-96, '99-23; Van Wert Cir., '16-23; Wanatah, '95; Wabash Cir., '11-13; Wabash City, '72-81, '92-96; Waterloo, '73-94, '99-23; Warsaw, '71; Waupecong, '71; Winchester, '95-96; Wolcottville, '87-90, '92-94, '99-23.

The Presiding Elders that served this district: M. W. Steffey, E. L. Kiplinger, M. Krueger, D. S. Oakes, A. Geist, D. S. Oakes, J. H. Evans, D. S. Oakes, S. H. Baumgartner, D. E. Martz, J. J. Wise, S. H. Baumgartner, J. W. Metzner, J. O. Mosier, S. H. Baumgartner, F. C. Berger.

Indianapolis District, 1869-1923

Altamont, '95-96, '11-17; Atlanta, '10; Brazil, '93-02, '11-23; Bremen, '91-92; Brownstown (Camp Creek), '95-97, '11-19, '20-23; Bunker Hill, (Waupecong) '69-70, '72-86, '92-94, '97-10, '14-23; Cambridge City, '15; Carmi, '11-23; Celina Cir., '70-81, '88-90, '97-98, '03-04; Cicero, '69-70; '12-23; Cincinnati, '69-74; Chattanooga and Cleveland, Tenn., 1891; Cumberland, '94-95; Dayton Com. St., '69-13; Dayton Wayne Ave., '88-13; Decatur, '97; E. Germantown, '69-17; Elberfeld, '11-23; Emmettsville, '92, '95-97; Enterprise, '11-23; Evansville Station, '11-23; Evansville, Linwood, '14-23; Elkhart Div. St., '91-94; Ft. Wayne, Bethel, '87-92, '97-98; Grayville, '11-23; Greenville, '69-80, '86-89, '92-10, '20-23; Huntingburg,

HISTORICAL SKETCHES

'11-23; Indianapolis, First, '69-23; Indianapolis, Second, '93-23; Indianapolis, Beville Ave., 1900-23; Indianapolis, North, '71-80; Julietta, '76-92; Kokomo, '02-10, '14-23; Lancaster, '11-13, '15-23; Logansport, '03-10; Louisville Trinity, '11-23; Louisville Zion, '69-74, '11-23; Louisville West Side, '72-74; Marshall, '96-97, '11-23; Montgomery, '69-91, '93; Mt. Carmel, '11-23; Newville, '69-70, '87-90; Noblesville, '75-90, '92-95, '97-12; Olney, '11-23; Pershing, '18-23; Peru, '03-10; Phillipsburg, '92-10, '20-23; Portland Cir. (Ft. Recovery), '81-84, '85-86, '97-'04; Portland Miss., '99-04, '08-10; Richmond, '69-70, '73-79, '83-90; Ridgeville, '08-10; Rockport, '11-23; Royal Centre, '07-10; San Pierre, '91-95; South Bend First, '91-95; Spikerville, '08-10; St. Marys, '87-90; Sulphur Springs (Marion Co.), '69-70; Terre Haute, '95-02, '11-23; Urbana, '99-02, '05-10; Van Wert, '69-70, '87-90; Vera Cruz, '97-98; Wabash, '82, '91, '93-94, '99-10; West Salem Cir., '13-14; West Salem, '11-23; West Point, '86; Winchester, '80-95, '97.

The Presiding Elders that served this district: M. Mayer, J. Fuchs, M. Krueger, C. C. Baumgartner, E. L. Kiplinger, J. Berger, H. Arlen, C. F. Hansing, J. M. Haug, D. S. Oakes, C. F. Hansing, D. S. Oakes, C. F. Hansing, L. S. Fisher, S. H. Baumgartner, J. J. Wise, S. H. Baumgartner, J. W. Metzner, J. O Mosier.

Kendallville District, 1895-98

Berne, '95-98; Decatur, '95-98; Defiance, '95-98; Edgerton, '95-98; Hicksville, '95-98; Huntington, '97-98; Kendallville, '95-98; Markle, '95-98; Nappanee, '97-98; New Paris, '97-98; North Webster, '98; Payne, '95-98; Portland Cir., '95-96; Portland Miss., '95-98; Urbana, '95-98; Van Wert, '97-98; Waterloo, '95-98; West Point, '97-98; Wolcottville, '95-98.

The Presiding Elder that served this district: D. E. Martz.

Louisville District, 1893-1907

Altamont, '93-94, '97-07; Brazil, '03-07; Camp Creek, '93-94, '97-07; Carmi, '93-07; Elberfeld (Tabor), '93-07; Enterprise, '94-07; Evansville, '93-07; Grayville, '93-07; Huntingburg, '93-07; Lancaster, '93-07; Louisville Trinity, '93-07; Louisville Zion, '93-07; Marshall, '93-94, '97-07; Mt. Carmel, '93-07; New Harmony, '98-00; Olney, '93-07; Owensboro, '93-06; Rockport, '94-07; Terre Haute, '93-94, '03-07; West Salem, '93-07.

The Presiding Elders that served this district: J. M. Haug, C. F. Hansing, Geo. Roederer, J. M. Haug, D. D. Speicher.

Olney District, 1875

Jonesboro, '75; Lake Creek, '75; Marshall, '75; Murphysboro, '75; Olney, '75; Shelby, '75; St. Louis, '75; Vandalia, '75; West Salem, '75; served by John Fuchs.

St. Joseph District, 1852-1865

Berrien, '55-63; Bainbridge, '61; Calhoun, '75; (Kalamazoo) '63; DeKalb, '52-65; Defiance Cir., '59-65; Elkhart Cir., '52-65; Fulton, '53-65; Huntington

INDIANA CONFERENCE

Cir., '53-65; Ionia, '61-63; Medaryville, '64-65; Newville, '54-55, '64-65; So. Bend First, '60, '63-65; St. Joseph, '56-63; St. Marys, '52-55, '64-65; Waupecong, '58-60; '63-65; Yellow River, '57-65.

The Presiding Elders that served this district: S. Dickover, G. G. Platz, Jos. Fisher, M. W. Steffey.

Wabash District, 1852-1870

Carmi, '57-70; Clay County, '56-68; Dubois, '52-59; Evansville, '52-70; Hamilton, '52-55; Huntingburg, '60-70; Marshall, '52-70; Mt. Carmel Cir., '52-68; Station, '69-70; Olney, '53-70; Rockport, '60, '68-70; Shelby, '67-70; St. Louis, '65; Vandalia, '58-70; Wabash (near Lafayette), '62; West Salem, '68-70; Warrenton (Elberfeld), '55-70; Whitewater, '52-55.

The Presiding Elders that served this district: Chr. Glaus, S. Dickover, Phil. Bretsch, M. W. Steffey, M. Hoehn, Geo. G. Platz.

White River District, 1856-1868

Cicero, '58-68; Cincinnati, '64-68; Cumberland, Ind., '67-68; Dayton Sta., '56-68; E. Germantown, (Whitewater) '56-68; Greenville, '59-68; Hamilton, '56; Huntington Cir., '59-63; Indianapolis First, '56-68; Lafayette, '59; Louisville Zion, '65-68; Miami Cir., Ohio., '56-58; Mississinawa, '63-66; Montgomery, '59-68; Newville, '56-63, '66-68; Richmond, '64-68; St. Marys, '56-63; Van Wert, '63-68; Wabash (Lafayette), '63; Waupecong, '61-62, '64-68.

The Presiding Elders that served this district: A. B. Schafer, G. G. Platz, Jos. Fisher, M. Mayer.

(The former South Indiana Conference fields and districts with their presiding elders are not given here.)

HISTORICAL SKETCHES

TABLE OF LIVING MINISTERS FROM 1915-23

(Continued from Vol. I.)

Men in Active Service	Date of Birth	Place of Birth	When Licensed	By What Conference	Ordained		Years of Active Service	Years of Local Service
					Deacon	Elder		
Arndt, J. H.	Mar. 28, 1888	San Pierre, Ind.	1915	Ind.	1917	1919	9	
Berger, F. C.	Sept. 16, 1861	Howe, Ind.	1885	Mich.	1887	1889	38	
Berger, H. S.	Sept. 18, 1888	Bremen, Ind.	1912	Ind.	1921		5	
Cook, H. F.	Nov. 3, 1891	Urbana, Ind.	1922	Ind.	1924		1	
Coverstone, C.	Mar. 25, 1888	Churubusco, Ind.	1919	Ind.	1921	1924	5	
Dauner, W. J.	July 29, 1889	Grayville, Ill.	1921	Ind.	1922	1924	2	
Davis, C. L.	Sept. 15, 1891	Fairmont, Ind.	1920	Ind.			4	
Earhart, B. C.	July 4, 1886	Markle, Ind.	1918	Ind.	1922	1924	4	2
Eberhardt, H. E.	Dec. 1, 1891	Indianapolis, Ind.	1914	Ind.	1916	1918	7	
Geiger, Leroy	Apr. 21, 1891	Milford, Ind.	1922	Ind.	1924		1	
Habegger, E. O.	Dec. 27, 1885	Berne, Ind.	1916	Ind.	1920	1924	8	
Haley, R. L.	Aug. 29, 1890	Jay Co., Ind.	1922	Ind.	1924		2	
Handscho, R. L.	June 21, 1886	Peoria, Ill.	1915	Ind.	1917	1920	9	
Haney, C. L.	Nov. 1, 1890	Milford, Ind.	1911	Ind.	1915	1917	11	2
Hasewinkel, H. F.	Dec. 31, 1888	West Salem, Ill.	1921	Ind.	1924		3	
Herron, M. O.	Nov. 21, 1883	Elkhart, Ind.	1910	Ind.	1915	1917	11	2
Hoover, B. R.	Feb. 20, 1890	Urbana, Ind.	1920	Ind.	1924		4	
Johnson, E. G.	Jan. 28, 1881	Fremont, Ind.	1902	Mich.	1904	1906		
Kerlin, E. M.	Feb. 1, 1871	Saginaw, Mich.	1916	Ind.	1917	1919	9	
Kimmel, W. R.	Nov. 4, 1889	Dayton, Ohio	1914	Ind.	1916	1918	8	1
Kistler, J. M.	Jan. 30, 1888	Royal Centre, Ind.	1912	Ind.	1914	1917	10	1
Koertge, Carl	June 24, 1891	West Salem, Ill.	1922	Ind.			2	
Launer, F. W.	Apr. 10, 1882	Cromwell, Ind.	1914	Ind.	1916	1921	4½	3
Long, G. J.	May 3, 1883	South Bend, Ind.	1921	Ind.	1924		2	
Lozier, G. S.	Mar. 23, 1884	Bremen, Ind.	1911	Ind.	1914	1916	10	2
Lozier, O. O.	Apr. 5, 1891	Bremen, Ind.	1914	Ind.	1916	1918	7	2
Maurer, L. M.	June 28, 1890	Wabash, Ind.	1923	Ind.			1	
McCoy, J. E.	July 8, 1892	Van Wert, Ohio	1916	Ind.	1920		8	
McRae, J. H.	May 5, 1879	Rehoboth, Ind.	1920	Ind.	1923		4	
Pullman, G. C.	Dec. 11, 1887	Urbana, Ind.	1910	Ind.	1914	1916	10	3
Overholser, A. O.	Feb. 3, 1882	Gettysburg, Ohio	1906	Apost. Ch.		1921	6	
Roberts, E. E.	May 31, 1889	Fremont, Ind.	1915	Ind.	1917	1920	9	
Roederer, I. G.	July 19, 1890	Wabash, Ind.	1911	Ind.	1915	1917	8	
Schmalzried, Dr. E. W.	Feb. 18, 1888	Andrews, Ind.	1910	Ind.	1919	1923		
Shaneyfelt, G. W.	Mar. 20, 1892	Portland, Ind.	1923	Ind.			1	
Smith, B. G.	May 3, 1883	Denver, Col.	1912	Ind.	1912	1918	11	
Smith, Elmer	Sept. 26, 1892	Celina, Ohio	1921	Ind.	1924		1½	
Snyder, E. F.	Mar. 30, 1891	Decatur, Ind.	1910	Ind.	1921	1923	3	9
Stemen, A. J.	Nov. 12, 1857	Elida, Ohio	1890	U. B.	1891	1895	4	
Stemen, F. D.	Feb. 14, 1886	Elida, Ohio	1908	U. B.		1912	4	
Thomas, J. W.	Oct. 31, 1874	Hamilton Co., Ind.	1915	Ind.	1919	1921	8	
Wacknitz, F. C.	Aug. 22, 1889	Medaryville, Ind.	1913	Ind.	1915	1917	10	
Willmert, F. I.	Sept. 3, 1890	Blue Earth, Minn.		Minn.		1924	3	
Zimmerman, W.	Jan. 7, 1895	Hamilton Co., Ind.	1919	Ind.	1924			

Not in Active Service or in College or Seminary.

Probationers								
Bitzer, C. R.	May 12, 1891	Andrews, Ind.	1922	Ind.			In College	
DeWitt, L. A.	Aug. 18, 1891	Tipton, Ind.	1915	Ind.	1920		5	3
Gambee, E. L.			1916	Ind.			6	1
Gocker, Geo.	June 6, 1899	Grayville, Ill.	1920	Ind.			In College	
Haney, Ph.	July 18, 1884	Marshall Co., Ind.	1914	Ind.			4½	5
Palmer, V.	June 9, 1900	Delphi, Ind.	1922	Ind.			In College	
Boyce, G. H.	June 4, 1902	Natural Bridge, N. Y.	1921	Ind.			In College	
Kuebler, F.	Sept. 1, 1902	Dayton, Ohio	1921	Ind.			In College	
Kunce, E.	June 15, 1901	Bryant, Ohio	1921	Ind.			In School	
Scales, P. F.		Cass Co., Ind.	1922	Ind.			Supply	

INDIANA CONFERENCE

TABLET OF OUR DECEASED MINISTERS FROM 1916 TO 1923

Year	Name	Time and Place of Death	Burial Place	When Licensed	What Conference	Years in Service		Ordained	
						Active	Local	Deacon	Elder
1916	Bretsch, Ph.	Dec. 21, 1915, California	Newton, Kan.	1845	Ill.	8	63	1896	1898
1917	Breish, J. H.	July 17, 1916, Indianapolis	Dayton, Ohio	1890	N. Y.	21			
	Luehring, S. J.	Aug. 27, 1916, California	Anaheim, Calif.	1886	Ill.			1866	
	Zimmer, Geo.	July 9, 1916, Bremen	Bremen, Ind.	1864	Ind.	2	50	1876	
	Troyer, A. J.	Oct. 9, 1916, Kokomo	Zion Church	1868	Ind.	2	46	1870	
1918	Wales, J. L.	Dec. 30, 1916, South Bend	Rochester, Ind.	1868	Ind.	47		1897	
	Buyer, J. L.	Nov. 10, 1917, Marshall, Ill.	Berne, Ind.	1895	Ind.	22	15	1899	
	Cramer, S. C.	Feb. 27, 1917, Decatur, Ind.	Decatur, Ind.	1896	Ind.	7	16		
	Hoehn, M.	Sept. 17, 1917, Oak Park, Ill.	Oak Park, Ill.	1850	Ohio	50	34½	1860	1862
	Hoffman, J.	Sept. 26, 1917, Dayton, Ohio	Dayton, Ohio	1858	Ind.	30	25	1880	1882
	Luehring, W. L.	Feb. 10, 1918, Evansville, Ind.	Evansville, Ind.	1877	So. Ind.	23	10	1896	1901
1919	Wise, J. J.	Dec. 31, 1917, Indianapolis	Kokomo, Ind.	1893	Ind.	29	12		
	Wildermuth, W.	Apr. 23, 1918, Rochester	Indianapolis, Ind.	1876	F. M. C.	29	37	1872	1881
1920	Platz, N. F.	Jan. 19, 1920, Terre Haute	Rochester, Ind.	1859	Ind.	12	10	1909	
	Steininger, H.	June 29, 1919, Beebe, Ark.	South Bend, Ind.	1895	Ind.	15	17	1895	
	Stoops, J. E.	June 21, 1919, Newcastle, Ind.	Rochester, Ind.	1893	Ind.	8	17	1895	
	Troyer, E. R.	Aug. 19, 1919, Huntington, Ind.	Van Wert, Ohio	1883	Ind.	19	17	1885	1887
1921	Winter, F. C.	June 16, 1920, Enterprise, Ill.	Zion, Kokomo, Ind.	1868	Ind.	35½	16	1872	1874
1922	Sult, D. D.	Apr. 22, 1922, Huntington, Ind.	Louisville, Ky.	1891	Ind.	24	24	1894	
1923	Kaufman, M. I.	Nov. 1, 1922, Terre Haute	Huntington, Ind.	1896	Ind.	34½	25	1865	1867
	Reutepohler,	Apr. 22, 1922, South Bend, Ind.	Marshall, Ill.	1863	Ind.	34	32	1858	1904
			Elkhart, Ind.	1856	Ind.	19	10	1904	
			Huntingburg, Ind.	1893	Ind.				

TABLET OF CONFERENCES

(Continued from Vol. I, Page 379.)

Time	Where Held	Presiding Bishop	Conf. Secretary	1st Assistant	2nd Assistant	
					A. G. Stierli	A. G. Stierli
64th	Huntingburg, Indiana	L. H. Seager	J. H. Evans	A. B. Haist	A. G. Stierli	A. G. Stierli
65th	Markle, Indiana	L. P. Spreng	J. H. Evans	A. B. Haist	A. G. Stierli	A. G. Stierli
66th	Elkhart, Indiana	S. C. Breyfogel	J. H. Evans	A. B. Haist	L. J. Ehrhardt	L. J. Ehrhardt
67th	Dayton, Ohio	S. C. Heimiller	J. H. Evans	A. B. Haist	L. J. Ehrhardt	L. J. Ehrhardt
68th	Decatur, Indiana	S. C. Breyfogel	J. H. Evans	A. B. Haist	L. J. Ehrhardt	L. J. Ehrhardt
69th	Ft. Wayne, Crescent, Ind.	S. C. Heimiller	J. H. Evans	A. B. Haist	L. J. Ehrhardt	L. J. Ehrhardt
70th	Bremen, Indiana	S. P. Spreng	J. H. Evans	A. B. Haist	L. J. Ehrhardt	L. J. Ehrhardt
71st	So. Bend, Broadway, Ind.	S. P. Spreng	A. H. Doescher	E. E. Roberts	L. J. Ehrhardt	L. J. Ehrhardt

HISTORICAL SKETCHES

CREDENTIALS VOTED TO MINISTERS TO OTHER CONFERENCES OR CHURCHES

1916 F. S. Erne to Texas Conference, also L. Newman; 1917 A. D. Kroft moved into the bounds of the Dakota Conference; 1917 H. L. Meyer to the Congregational Church, C. W. Wright to no particular conference; R. Wise to the M. E. Church; Roy Garl and H. Schleucher; 1919 none; 1920 J. W. Feller to Colorado Conference; C. M. Pierce to the M. E. Church; E. Q. Laudeman; 1921 none; 1922 none.

IRREGULARLY WITHDRAWN FROM THE CONFERENCE

1917, S. H. Pontius; 1918, I. C. Dawes; 1922, A. F. Wiesjahn, C. Kohlmeier, Wm. Reihley; 1921, J. Miller.

DELEGATES TO GENERAL CONFERENCE

(Continued from Vol. I, Page 382.)

1919: E. W. Praetorius, J. W. Metzner, J. O. Mosier, S. H. Baumgartner, J. H. Evans, J. H. Rilling, Prof. G. B. Kimmel, A. A. Knepper. Alternates: C. A. Hirschman (who went in S. H. B.'s stead who was ill), E. C. Boyer, A. B. Haist, M. L. Scheidler.

Lay-delegates: G. W. Frederick, F. H. Hersh, E. M. Ray, E. F. Kimmel. Alternates: F. H. Hirschman (who went in G. W. F.'s stead who was ill), G. J. Long.

These delegates and alternates also were the legal members of the Special General Conference called to meet in Detroit, Michigan, conjointly with the members of the General Conference of the United Evangelical Church when the two churches merged into one body, the Evangelical Church. Provisional Lay-delegates to this General Conference elected in April, 1922, were F. H. Hirschman, C. L. Hartman, H. Weiss, Fr. Schweitzer. Alternate: W. H. H. Ecki.

CONFERENCE TRUSTEE BOARD

(Continued from Vol. I, Page 381.)

1918: J. H. Evans, Pres.; E. M. Ray, Vice-Pres.; J. W. Metzner, Sec'y; J. O. Mosier, Treas.; G. W. Fredrick.

1921: J. H. Evans, Pres.; E. M. Ray, Vice-Pres.; J. W. Metzner, Sec'y; J. O. Mosier, Treas.; F. H. Hersh.

INDIANA CONFERENCE

OFFICERS OF THE INDIANA CONFERENCE MISSIONARY SOCIETY

(Continued from Vol. I, Page 383.)

PRESIDENTS

1916-19, E. W. Praetorius; 1920, J. O. Mosier; 1921-23, E. G. Johnson.

VICE-PRESIDENTS

1916-19, J. O. Mosier; 1920, E. G. Johnson; 1921-23, J. O. Mosier.

SECRETARIES

1916-21, A. A. Knepper; 1922-23, M. O. Herman.

TREASURER

1916-23, J. H. Rilling.

DELEGATES TO BOARD OF MISSIONS

1916-17, E. W. Praetorius; 1918, J. H. Rilling; 1919, E. W. Praetorius; 1920-23, J. H. Rilling.

ALTERNATE DELEGATES

1916, J. J. Wise; 1917, J. H. Rilling; 1918, A. A. Knepper; 1919, J. W. Metzner; 1920-23, E. G. Johnson.

TRUSTEES TO N. W. C. AND (U. B. I.) E. T. S. AND YEARS OF SERVICE

At the Conference session of 1862 the Conference decided to join Illinois, Iowa and Wisconsin Conferences in a compact for establishing and maintaining Plainfield College, at Plainfield, Ill. Trustees were elected by Conference for one, two and three years. The following men served as trustees for Plainfield, later North Western College and (U. B. I.) E. T. Seminary, namely:

M. W. Steffey from 1862-1877—15 years

Joseph Fisher from 1862-64—3 years.

Carl Helwig, Indianapolis, layman, from 1862-3 and 1871—3 years.

Geo. G. Platz, 1863-64—2 years.

J. G. Frank, layman, 1864—1 year.

T. Bechtel, Layman, 1865, elected for 3 years.

E. L. Kiplinger from 1865-67; 1871-73; 1879-84—9 years.

D. S. Oakes, from 1866-70, resigned Oct. 1871 going to Oregon as missionary. After his return he served continuously from 1885-1902—23 years.

S. H. Baumgartner from 1903-05—3 years.

J. H. Breish from 1906 to July, 1916, when he died—10 years.

E. W. Praetorius from 1917-24, present incumbent—7 years.

And. Kramer, layman, Indianapolis, appointed by the Board of Trustees—12 years.

Ernest Eberhardt, layman, Indianapolis, appointed by the Board of Trustees, 1913-23—10 years.

HISTORICAL SKETCHES

LAY-DELEGATES TO THE INDIANA CONFERENCE FROM ITS BE- GINNING, 1909, TO THE TIME WHEN THE EVANGELICAL ASSOCIATION AND UNITED EVANGELICAL CHURCH MERGED IN 1922

- | | |
|---|---|
| Alpers, Gid., 1920-22. | Lutz, Wm., 1916-19. |
| Alpers, J. H., 1919-22. | McDonald, J. A., 1922 (a). |
| Alpers, H., 1919 (a). | Mertz, Wm., 1909, '12-15, '18-22. |
| Barnheisel, N., 1909-11. | Metzner, Wm., 1911 (a). |
| Berg, E. H., 1918-22. | Metzger, W. G., 1916-18, '20-22. |
| Breitling, Chas., 1909-11. | Meyer, B. H., 1920-22. |
| Carroll, C. W., 1919 (a). | Miller, L., 1909-11. |
| Cook, Adam, 1916-22. | Miller, W. L., 1912, '14-15, '18-19, '22. |
| Earhart, L. E., 1920. | Newman, A., 1912-13, '21. |
| Easterday, W. S., 1912-15, '19-20 (a),
'21-22. | Null, J. W., 1920-22. |
| Eberhardt, E. G., 1909-11. | Ray, E. M., 1909-22. |
| Ecki, W. H. H., 1912-15, '18-19. | Rhodes, Chas., 1909-10. |
| Ermish, J. F., 1919 (a). | Rickert, D., 1918-19. |
| Fredrick, G. W., 1909-16, '18-19. | Rush, D., 1909. |
| Fritsche, C. C., 1916-19. | Salat, A., 1920-22. |
| Fry, L. H., 1916-17, '20, '22. | Schneider, F., 1918. |
| Garl, D., 1920-22. | Schrock, J. N., 1920-22. |
| Gordon, L. E., 1909-10. | Schwarzlose, Gid., 1909, '11. |
| Haley, J., 1918-20. | Shilling, M., 1920-22. |
| Hansing, W. H., 1921-22. | Snoke, A. T., 1918. |
| Harding, W. O., 1921-22. | Soltau, P. W., 1918-19. |
| Hertel, Al., 1918. | Speicher, D. E., 1909-10. |
| Herman, W., 1921-23. | Speicher, D. L., 1912-15, '18-19. |
| Hersh, F. H., 1910-11 (a), '12-13, '17-22. | Stedcke, Fr., 1912, '14. |
| Hirschman, F. H., 1918-22. | Thornton, O. N., 1918. |
| Jamison, Dr. H. L., 1918-22. | Unbehauen, O., 1910 (a). |
| Johnson, W. A., 1915 (a). | Winey, A. B., 1918-19. |
| Judy, J. D., 1918-19. | Weiss, Clayton, 1921. |
| Katterhenry, F., 1913, '15. | Wise, S., 1910-11, '16-19. |
| Katterhenry, L., 1909 (a). | Wise, H., 1916-19. |
| Kimmel, E. F., 1909-10, '16-19. | Wise, Geo., 1918. |
| Klein, Wm., 1920-22. | Wienand, Chas., 1910, '14. |
| Kumler, J. F., 1919. | Wolfe, F. C., 1920. |
| Lehman, N. C., 1909-11. | Yoos, J., 1920-22. |
| Long, G. J., 1912-18, '20. | Zerke, E. A., 1909-11. |

This list was taken from the standing committees as found in the Conference Journals.

"a", after date, stands for alternate.

INDIANA CONFERENCE

MEN WHO MADE LONG RECORDS IN OFFICE IN LENGTH OF YEARS

- Bishop J. J. Esher as president of Conference—16 times.
- M. W. Steffey as delegate to General Conference—9 times.
- Aug. Geist as vice-president—11 years.
- J. H. Evans as secretary of conference—23 years.
- A. B. Haist, as assistant secretary—17 years.
- L. J. Ehrhardt, as German assistant secretary—20 years.
- A. S. Fisher as treasurer—12 years. As statistician—8 years.
- C. H. Hirschman as editor and publisher of conference journal—7 years.
- D. S. Oakes and S. H. Baumgartner as conference historian, each 13 years.
- D. S. Oakes and S. H. Baumgartner as P. Elders each 22 years, the first consecutively.
- M. Krueger in the ministerial ranks—66 years.
- D. S. Oakes stood longest in the active service—42 years.
- J. Wales stood longest in active service in Ind. and Mich. conference—47 years.
- J. Wales built most churches—25, including extensive remodelings.
- D. Martz as Conference Missionary Society president—11 times, and delegate 11 times.
- A. A. Knepper, Conference Missionary Secretary—11 years.
- G. G. Platz, circuit rider—traveled 75,000 miles.

HISTORICAL SKETCHES

THE MINISTERS THAT SERVED IN THE INDIANA CONFERENCE, AND THE FIELDS TO WHICH THEY WERE APPOINTED, INCLUDING NEW MEN SINCE 1915-1923 INCLUSIVE

(Continued from Page 56, Vol. I.)

(Figures mean years.)

- Agerter, A. B.—Wolcottville-4, Evansville-4.
Arndt, J. H.—Portland M.-2, Brazil-3, Royal Centre-2, Elkhart, Oakland-1.
Baumgartner, E. H.—Portland C.-2, Berne C.-4.
Baumgartner, S. H.—Indianapolis District-4, Elkhart Dist.-2, Ft. Wayne Dist-1,
Solicitor for H. H. M. Old People's Home-1.
Bender, A. W.—Bunker Hill-2.
Boyer, C. E.—Ft. Wayne, Crescent-2, Ft. Wayne, First-2¾.
Berger, F. C.—Elkhart, First-3½, Ft. Wayne Dist.-1.
Berger, H. S.—Edgerton-3, Celina-2.
Browns, P. L.—Wabash-1, Celina-2, Huntington-4, South Bend, Grace-1.
Burgener, C. H.—Syracuse-2, Markle-2, Ft. Wayne, First (supply)-¼, Wolcottville-1, Portland-1.
Buyer, J. L., Sen.—Marshall-1½ and died.
Breish, J. H.—Indianapolis, First-4 months and died.
Carter, J. W.—Logansport-2.
Cook, H. F.—South Bend, Ewing Ave.-1.
Coverstone, C.—Phillipsburg-1, Ridgeville-4.
Dauner, W. J.—Akron-1, Syracuse-1.
Davis, C. L.—Lake Bruce-1, Hibbard-2, Wolcottville-1.
Doescher, A. H.—Nappanee-3, Dayton, Wayne Ave.-4.
Dewitt, L. E.—Lake Bruce-2, Rochester C.-2, Bippus-1, Defiance-2.
Earhart, B. C.—Phillipsburg-1, Grayville-1, Columbia City, C.-2.
Eberhardt, H. E.—Olney-2, Ft. Wayne, Crescent-1, Rochester-2, Indianapolis,
Wheeler M. assistant-2.
Ehrhardt, L. J.—Indianapolis, 2d Church-2, Cicero-3, Pershing-2, Brazil-1.
Erne, F. S.—Berne-2.
Evans, J. H.—Kendallville-4, Mishawaka-4.
Feller, A. W.—Wabash C.-2, Lake Bruce-2, Royal Centre-1.
Feller, J. W.—Elberfeld-2, Marshall-2, San Pierre-2, Ft. Recovery-1.
Finkbeiner, Prof. T.—Teacher, N. W. C.-8.
Flurkey, W. H.—Defiance and Hicksville-2, Lydick-1, Brazil-2.
Freshley, W. H.—South Bend, First-4, Auten-1.
Gambée, E. L.—Enterprise-3, Brownstown-4.
Geiger, Leroy—Pershing-1.
Geist, Aug.—Waterloo-1, Cicero-1.
Geist, C. E.—Terre Haute-1, Peru-4, Urbana-3.

INDIANA CONFERENCE

- Greiner, E. E.—Lakeville-4.
- Griesemere, I. H.—Bremen-1, Royal Centre-2, Bunker Hill (now Kokomo)-5.
- Ilaist, A. B.—Huntingburg-1, South Bend, Mizpah-1, Kokomo-2, Nappanee-3, Louisville, Trinity-1.
- Habegger, E. O.—Berne C.-1, San Pierre-4, Enterprise-3.
- Haley, E. D.—Phillipsburg-2, Celina C.-1, Linn Grove-1.
- Haley, R. L.—Edgerton-2.
- Handschu, R. L.—Lake Bruce-2, Hibbard-2, New Paris-4.
- Haney, C. L.—Lydick-1, Bippus-3, Decatur-3, Hibbard-1.
- Haney, Ph.—Altamont and Campcreek-2, Grayville-½.
- Harms, C.—Lancaster-2, Elberfeld-6.
- Hasewinkel, H.—Lancaster-4.
- Hartman, C. H.—Elkhart, Bethel-1, Mt. Carmel-4, Peru-2, Nappanee-1.
- Hartman, F.—Celina M.-1.
- Heil, D. R.—Defiance C.-5, Bippus-3.
- Held, J. H.—Scott-2, Van Wert-1, Elkhart-5.
- Herman, M. O.—Avilla-3, Celina-3, South Bend, Grace-1, Rochester-1.
- Hirschman, C. A.—Dayton, Wayne Ave.-4, Assistant Editor of Ev. Messenger-3.
- Hoover, B. R.—Columbia City-2, Phillipsburg-1, San Pierre-1.
- Johnson, E. G.—Brazil-2, South Bend, Broadway-6.
- Kaley, D. A.—South Bend, Mizpah-1, Huntingburg-3, Wabash-1, Indianapolis, Beville-3.
- Kerlin, E. M.—West Salem-1, Wabash-3, South Bend, First-4.
- Kimmel, G. B.—Teacher in E. T. S. and now President.
- Kimmel, W. R.—Evansville, Linnwood-3, Huntingburg-3, Kendallville-1.
- Kistler, J. M.—North Webster-1, Waterloo-5, Rochester, C.-2, with Lake Bruce 2d year.
- Knepper, A. A.—Urbana-1, Bremen-7.
- Koenig, B. E.—Louisville, Zion-2, Ridgeville-2, Dayton, First-4.
- Koertge, C.—Grayville-1, Rockport-1.
- Kroft, J. S.—Culver-1, Rochester, C-2, Ft. Recovery-3, First year to Portland C.
- Laudeman, E. Q.—Ft. Wayne, First-2, Rochester-1.
- Launer, F. W.—West Salem, C.-1, Lancaster-1, Culver-½, Linn Grove-3.
- Long, G. J.—With Petticord Party-1, Peru-1.
- Loose, R. W.—Huntington-3, Ft. Wayne, Crescent-4, Decatur-1.
- Lozier, G. S.—Grayville-2, Louisville, Zion-6.
- Lozier, O. O.—South Bend, Grace-5, Conf. Evangelist-1, Ft. Wayne, Crescent-1.
- Maas, C. P.—Indianapolis, First-6½, Huntingburg-1.
- Maurer, L. M.—Wabash C.-1.
- McClure, F. F.—Syracuse-1, Royal Centre-2, Nappanee C.-2, Markle-1.
- McCoy, J. E.—Berne C.-1, Lancaster-2, Marshall, C.-4.

HISTORICAL SKETCHES

- McRae, J. H.—West Salem-4.
- Metzner, J. W.—Ft. Wayne Dist.-1, Elkhart Dist.-3, Indianapolis Dist.-2, Elkhart Dist.-2.
- Miller, E. E.—Nappanee-1, Nappanee, C.-1 and again-1.
- Mills, W. S.—Kokomo-1, Decatur-3.
- Mosier, J. O.—Berne-1, Ft. Wayne Dist.-5, Indianapolis-2.
- Mygrant, W. H.—Phillipsburg-1, Lydick-1, Culver-3, Ebenezer-1.
- Nitsche, E. J.—Mishawaka, C. and Auten-3.
- Overholser, A. O.—Urbana-3, Mt. Carmel-3.
- Platz, N. F.—Lakeville-4, Terre Haute-2¾, and died.
- Pullman, G. C.—Rochester-2, World War service-1, Louisville, Trinity-4, Elkhart, First-1.
- Praetorius, E. W.—Elkhart, First-4½, Gen. Sec'y of S. S. and Y. P. A.-3, E. L. C. E.-1.
- Roberts, E. E.—Elkhart, Oakland Ave.-7, Indianapolis-1.
- Rees, J.—Celina C.-4.
- Rilling, J. H.—Decatur-1, Van Wert-7.
- Roederer, I. G.—Evansville, Linnwood-2, West Salem-2, Kokomo-3, Terre Haute-1.
- Ruetepohler, F.—Rockport-3.
- Scales, P. F.—Common Centre as supply-2.
- Scheidler, M. L.—Evansville, Salem-2, Indianapolis, 2d.-6.
- Schlemmer, C. W.—Markle-2, Akron-2.
- Schmalzried, E. W.—Missionary to China-5.
- Schuermeier, B.—Van Wert-1, Kokomo-1, Evansville, Salem-2, Evansville, Linnwood-4.
- Shaneyfelt, G. W.—Defiance, C.-1.
- Smith, B. G.—Kokomo-3, Linn Grove-2, Avilla-5.
- Smith, L. E.—Louisville, Trinity-3, Syracuse-4, Huntington-1.
- Smith Elmer,—Portland, C.-½, Kokomo-1.
- Snyder, F. L.—Culver-1, Rochester-3, Nappanee C.-½.
- Snyder, E. F.—Coal Bush-Lydick-2½.
- Snyder, W. E.—Carmi-5, Wabash-3.
- Spangler, D. D.—Mishawaka-4, Kendallville-3, Supt. of H. H. M. O. P. Home-1.
- Spangler, C. W.—Akron-4, Wabash, C.-3, Akron-1.
- Speicher, D. D.—South Bend, Grace-1, Greenville-5.
- Stedcke, F. J.—Peru-1, Bryant-2.
- Steele, I.—Edgerton-3, Van Wert C.-5.
- Stemen, A. J.—Markle-3, Greenville, Wares Chapel-1.
- Stemen, F. D.—Linn Grove-1, Carmi-3.
- Sunderman, M. W.—Indianapolis, Beville-5, Ft. Wayne, First-3.
- Thomas, J. W.—Wabash, C.-2, Olney-6.

INDIANA CONFERENCE

- Thomas, B. E.—Assistant, South Bend, Broadway-1, S. Bend City, Religious Instruction-1.
- Wacknitz, F. C.—Bippus-1, N. Webster-1, Logansport-6.
- Walmer, F. B.—Royal Centre-1, Elkhart, Bethel-2, Portland-4, Culver-1.
- Weishaar, G. A.—New Paris-4, Ebenezer-1, Culver-2.
- Weyant, W. I.—Cambridge City and E. Germantown-1, Nappanee-3, Celina-2, Waterloo-2.
- Weyrick, A. E.—Ebenezer-1.
- Wise, D. O.—Mt. Carmel-1, Berne-5, Celina-2.
- Wise, J. J.—Elkhart District-1, and died.
- Wright, C. W.—Cicero-1, Urbana-1.
- Zechiel, D. E.—Dayton, First-4, Terre Haute-3, Porter-½.
- Zimmerman, W.—Phillipsburg-1.
- Zuber, G. F.—Ridgeville-2, Portland C.-2, Wolcottville-2.

HISTORICAL SKETCHES

MISSIONS AND THEIR APPROPRIATIONS

Akron	\$1,950.00 from 1901-1914.
Altamont	\$2,410.00, '91, '02-12.
Avilla	\$380.00, '11-14, previously shared with Kendallville.
Atlanta	\$100.00, '10-11, shared with Noblesville.
Berne	\$1,400.00, '93-07.
Brazil	\$8,200.00, '93-02, '13-22, shared 10 years with Terre Haute and Marshall.
Bremen	\$254.25, including Yellow River Mission from '01-09.
Bruce Lake	\$1,515.00, '91-96, '00-09, '14, '22.
Camp Creek	\$2,380.00, '93-12. Belonged to So. Ind. Conf. prior to '93.
Celina Circuit	\$797.00, '70-74.
Celina Station	\$4,500.00, '11-22.
Chattanooga	\$200.00, '10-11.
Cincinnati	\$2,829.25, '68-75, after this from So. Ind. Conf. to abandonment.
Clay County	\$366.75, '68, no record previous.
Coal Bush	\$900.00, '21-22, previously shared with Mishawaka.
Common Centre	\$75.00, '12, shared with Royal Centre up to '19.
Cumberland	\$440.50, '68, '94-95, afterward shared with Julietta and Indianapolis, N. Side.
Culver	\$525.00, '17-19, '21-22, and shared with circuits it belonged to.
Danville	\$700.00, '72-75, shared with Spring Grove.
Dayton, Wayne Ave.	\$2,780.00, '91-97, '02-04.
Decatur	\$4,415.00, '91-22.
Defiance	\$4,565.00, '91-14, includes all Missions that were in this place.
East Germantown	\$3,975.00, now Pershing, '93-12, '15-16, '18-22.
Edgerton	\$500.00, '07-11.
Elkhart, Ger.	\$1,660.00, '93-02. Previous, \$2,061.25, '68-73, '79-86, '87-90 figures missing.
Elkhart, W. Tower	\$1,790.00, '74-86, '87-90 figures not at hand, '91 station.
Elkhart, Bethel	\$270.00, '01-03, '06-08.
Elkhart, Oakland	\$6,840.00, '93-00, '06-22, previously called South Side and Wolf Ave.
Enterprise	\$1,915.00, '95-07, '01-12; shared some with Grayville.
Evansville, Salem	\$3,720.00, '94-14. From '68-72, '75, \$582.00. '76-92 to So. Ind. Conf.
Evansville, Linnwood ..	\$6,210.00, '14-22, includes interest, see records.
Ft. Wayne	\$8,630.00, '68-01.
Ft. Wayne, Crescent	\$6,950.00, '10-22. '23 a station.

INDIANA CONFERENCE

Gilead Circuit	\$350.00, '72, renamed Akron.
Grayville	\$4,020.00, '94-95, '98-14, '16-19, '21. From '76-92 to So. Ind. Conf.
Greenville	\$6,710.00, '94-01, '03-22.
Hicksville	\$3,795.00, '91-11. After this shared with other missions.
Huntington	\$3,045.00, '92-07; from '80-90 at least \$1,600.00.
Indianapolis, 1st	Mission from '55-65, no record of appropriation found.
Indianapolis, N.	\$3,142.00. '71-75.
Indianapolis, 2d.	\$7,075.00, '93-94, '96-22.
Indianapolis, Beville ..	\$3,875.00, '01-22.
Jonesboro	\$200.00, '75, after this to So. Ind. Conf. to abandonment.
Julietta	\$2,025.00, '74-86, '91-92. '87-90 figures not obtained.
Kendallville	\$1,700.00, '91-06.
Kokomo	\$8,600.00, '03-22.
Lake Creek	\$200.00, '75, Williams Co., Ill.
Lakeville	\$1,975.00, '14-21.
Laporte	\$3,141.00, '76-84.
Lancaster, Cir.	\$3,160.00, '95-15; previous to So. Ind. Conf.
Logansport	\$8,700.00, '91-22, before '91 \$4,000.00.
Louisville, Zion	\$611.72, '68-70.
Louisville, Trinity	\$8,100.00, '93-16; previous to So. Ind. Conf.
Lydick	\$1,740.00, '17-20, including So. Bend Mission one year.
Markle	\$3,160.00, '92-95, '01-08, '14, '19-22.
Medaryville	\$1,413.00, '68-70, '83, '86.
Mishawaka	\$1,390.00, '83-85, '96-97, '00, '08, '14, '16.
Mt. Carmel	\$1,250.00, '94, '02, '05-10. Received help from So. Ind. Conf.
Mound City and Cairo ..	\$668.00, '74; Murphysboro, \$350.00, '75, in Southern Ill.
Nappanee	\$3,725.00, '91-18.
New Harmony	\$600.00, '98, '01, shared with Grayville.
North Liberty	\$815.00, '80, '01-02, '06-07.
Noblesville	\$1,555.00, '08, '01-02, '05-11.
Olney	\$565.00, '75, '95-97, '04-06, '15. '76-92 to So. Ind. Conf.
Owensboro	\$500.00, '93, '00-03. Before '93 to So. Ind. Conf.
Payne and Paulding	\$575.00, '91-93, '96-98.
Peru	\$10,000.00, '99-22.
Phillipsburg	\$1,905.00, '93-07.
Portland	\$7,825.00, '91-22, previous at least \$800.00, shared with country appointments.
Ridgeville	\$1,250.00, '05-13, including Emmettsville.
Richmond	\$3,100.00, '68-70, '74, '75, '77-78, '84-86, '91-94.
Rochester	\$1,250.00, '09-13, country mission.

HISTORICAL SKETCHES

Rochester City	\$925.00, '81-88, '93-94, '89-90 figures not obtained.
Rockport	\$3,440.00, '95-99, '02-19, \$996.00, '68-70, '73, '75, '76-92 to So. Ind. Conf.
Royal Centre	\$2,800.00, '91-92, '96-19.
San Pierre	\$500.00, '10-11, '13, see also Medaryville.
Shelby, Ill.	\$2,020.50, '68-70, then to So. Ind. Conf.
Spring Grove	\$1,470.00, '69-70, (near Lafayette).
South Bend, E. Side	\$200.00, '72.
South Bend, Ewing	\$1,000.00, '23.
South Bend, Grace	\$7,500.00, '03-22 except '05 and '16.
South Bend, Mizpah	\$3,825.00, '93-09.
Spikerville	\$175.00, '08-10.
Star City and Thornhope	\$350.00, '11-12.
St. Louis, Mo.	\$1,600.00, '68-69.
St. Marys	\$75.00, '02. In early years this circuit was a mission.
St. Peters	\$100.00, '10, shared with Van Wert for some years.
Syracuse	\$2,925.00, '03-18.
Terre Haute	\$9,035.00, '93-22. '76-92 a mission in So. Ind. Conf.
Tippecanoe	\$250.00, '01, '04-05, was identical with Bruce Lake.
Urbana	\$750.00, '91-00.
Vandalia, Ill.	\$1,588.00, '68-75.
Van Wert	\$5,600.00, '91-92, '00, '04-22.
Wabash Circuit	\$100.00, '99.
Wabash City	\$2,525.00, '92-07; prior from '73-84 \$1,920.00. '87-90 no record.
Wanatah	\$1,075.00, '85-86, '98-99, '10-11.
Warsaw	\$200.00, '76.
Waterloo	\$2,485.00, '97-03, '07-11, '18-22.
Waupecong	\$495.00, '68-70.
Webster (North)	\$3,280.00, '79-86, '92-99, '01-10, '87-90 figures not obtained.
West Point (Bippus)	\$2,510.00, '86-88, '97-98, '01-12, '89-90 figures not obtained.
Winchester	\$2,675.00, '79-85, '91-97.

There was no record made in the Indiana Conference minutes prior to 1868 of the appropriations to the various Missions.—Historian.

SOME STATISTICS FROM 1852-1922.

1852—fields, 10; districts, 2. 1922—fields, 83; districts, 3; appointments, 133, likely less than in 1852.

1852—circuits, 6; missions, 2. 1922—circuits, 35; stations, 25; missions, 21; supply fields, 2.

Number of churches in county seats—Indiana, 15; Ohio, 5; Illinois, 4; Kentucky, 1.

INDIANA CONFERENCE

Number of conversions since 1852—56,001; average per year, 800.

Number of accessions since 1852—64,419; average per year, 920.

Number of members who died since 1852—7,648.

Itinerants in 1852 were 9 and in 1922 were 78. Local preachers in 1852, none; in 1922, 33.

Active probationers in 1852 were 4 and in 1922 there were 6 and local, 26.

Membership in 1852 was 1,286, in 1922 it was 15,535.

Organized congregations in 1852, 66; in 1922, 131.

Number of Sunday Schools in 1852, 23; in 1922, 133.

Number of officers and teachers in 1852, 143; in 1922, 2,295.

Number of scholars in 1852, 490; in 1922, 17,293.

Number of scholars that joined church since 1852, 14,760.

Single man's salary in 1853 was \$87.24; and the average salary in 1922 was \$1,351.24.

Number of churches in 1852, 16, and in 1922, 134 with an estimated value of \$1,114,000.00.

Number of parsonages in 1852, one or two; in 1922, 71. Estimated value \$187,350.00.

Other property and value, \$24,150.00.

Total value of all properties in 1922, \$1,325,500.00.

Indebtedness on all properties in 1922, \$95,748.06; subscriptions against this, \$64,504.52.

For new church buildings from 1889 to 1922, \$858,004.08; no record before 1889.

For repairs of churches and parsonages, from 1891 to 1922, \$333,766.87; no record before '91.

For Conf. Missionary work from 1860 to 1922 inclusive, \$535,083.32.

For Parent Missionary work from 1889 to 1922 inclusive, \$231,761.36; no record before '89.

For current expenses from 1891 to 1922, \$554,383.67; no record kept before '91.

For salary from 1872-1922, fifty years, over \$1,700,000.00.

For S. School work from 1881 to 1922, \$431,469.74.

For Sunday School and Tract Union, \$8,520.45; from 1859 to 1922.

For Conference Claimants from conference, from 1865 to 1922, \$29,202.29.

For Orphan Home, Flat Rock, Ohio, from 1884 to 1922, \$22,741.53.

For Education, from 1881 to 1922, \$42,419.19.

Grand total for all purposes from 1890 to 1922 inclusive, \$5,353,070.12.

FOR SPECIAL PURPOSES FOR THE CHURCH

For North Western College Endowment Fund, the Conference assumed in 1904 the sum of \$27,527.76 which was fully met in the course of some years plus four percent interest annually on the yearly unpaid principal.

For Church Extension Fund from 1902 to 1918 inclusive, \$8,711.58.

HISTORICAL SKETCHES

For the General Church Extension Fund, Aug. 19, 1909, \$1,247.91.

Personal gifts to this Fund: Charles Hartman, \$1,000.00; Katharine Hettler, \$2,500.00; Ind. Conf. Branch Y. P. A., \$765.00; John Koch and wife, \$1,000.00; Andrew Kramer, \$1,000.00; Andrew Kramer Fund, \$2,000.00; J. A. Oneth, \$100.00; D. L. Speicher, \$100.00; Mr. and Mrs. Schoenherr, \$2,000.00; Mr. and Mrs. D. E. Speicher, \$100.00; the S. S. Speicher heirs, \$255.35; A. D. Kroft, \$100.00. Grand total, \$20,879.84, plus the accumulation through the General Budget since 1919.

For the Superannuation Fund from 1912 to 1922 inclusive, \$40,340.59.

On the Forward Movement Pledges up to May 1923, \$139,454.79. Total amount apportioned to the various fields in the Conference in April 1919 was \$239,450.00; oversubscribed approximately \$20,000.00.

The Conference assumed \$50,000.00 toward the building of the Haven Hubbard Memorial Old People's Home, April, 1921. Apportionments made to the various fields, \$52,770.00. Paid on this obligation, up to May, 1923, \$9,414.54. Assumed by fields and secured by personal pledges up to May, 1923, \$16,865.17; total up to May, 1924, including South Bend City gifts and two annuities, \$47,999.17. Total sum paid up to 1924, including gifts from South Bend City, \$29,617.15.

May, 1923, in Permanent Mission Building Fund, \$3,100.00.

May, 1923, in the Student Aid Fund, \$553.98.

The total Oakwood Park receipts, reported May, 1923, for one year, \$8,272.15.

South Indiana Conference contributed in 16 years for Conference Mission work \$29,898.49.

INDIANA CONFERENCE

MISSIONARY MONEY—WHENCE OBTAINED SINCE 1890 AND WHERE APPLIED SINCE 1868

Fields	Support Given		Appro. Rec'd	In what years.	
	Years	Am't		Blank means no	App. Rcd.
Akron	22	\$ 1,917	\$1,950	1901-14.	
Altamont	17	843	2,410	1891, '02-12.	
Avilla	13	1,151	380	1911-14, before with Kendall- ville.	
Berne	32	4,678	1,400	1893-07.	
Bippus (West Point)	26	1,997	2,510	1885-88, '97-98, '01-11.	
Brazil	23	900	8,200	1893-02, '13-22. 10 years with T. H. and Marshall.	
Bremen Circuit	12	2,414			
Bremen Station since 1902	21	7,211			
Bremen Mission	9	1,322	254	1901-09, first called Yellow River M.	
Bryant (Berne)	8	558			
Bunker Hill (Kokomo Circuit)	33	4,733	495	when called Waupecong, '68-70	
Camp Creek (Brownstown)	23	1,756	2,380	1893-12; to So. Ind Conf, '76- 92.	
Carmi	31	3,739			
Celina Circuit	33	4,515	797	1870-74.	
Celina City	12	1,025	4,500	1911-22.	
Chattanooga Circuit	5	257	200	1910-11.	
Cincinnati			2,829	1868-75, then added to S. Ind. Conf. until abandoned.	
Clay County Mission			367	1868.	
Coal Bush	4	417	900	1921-22, before with Misha- waka.	
Common Centre	8	117	75	1912 with Royal Centre up to 1919.	
Cumberland (Julietta)			440	1868, '94-95.	
Culver	10	784	525	1917-19, '21-22.	
Dayton Commercial Street	33	9,281			
Dayton, Wayne Ave.	32	7,393	2,780	1891-97, '02-04.	
Decatur	32	2,726	4,415	1891-22.	
Defiance City and country	33	2,294	4,565	1891-14.	
E. Germantown now Pershing	33	1,770	3,975	1893-12, '15-16, '18-22.	
Elberfeld	30	2,338			
Edgerton	30	1,644	500	1907-11.	
Elkhart, German	14	1,226	3,721	1868-73, '79-86, '93-02.	
Elkhart, Watch Tower	14	1,832	1,790	1874-86, '87-90, no figures.	

HISTORICAL SKETCHES

Fields	Support Given Years	Am't	Appro. Rec'd	In what years. Blank means no App. Rcd.
Elkhart, Bethel	17	3,153	270	1901-03, '06-08.
Elkhart, Oakland (S. Side)	26	1,365	6,840	1893-00, '06-22.
Elkhart, First	19	11,777		
Enterprise	23	1,411	1,915	1895-07, '01-02.
Evansville, Salem	31	2,746	4,302	1868-72, '75, '76-92 to S. Ind. Conf. '93-14.
Evansville, Linnwood	8	295	6,210	1914-22.
Ft. Recovery	19	1,660	440	1885-86, '00. '87-90 no figures obtained.
Ft. Wayne, Bethel	33	9,401	8,630	1868-1901.
Ft. Wayne, Crescent	11	1,797	6,950	1910-22, a station 1923.
Grayville	29	1,837	4,020	1894-95, '98-14, '16-19, '21. '76-92 to S. Ind. Conf.
Greenville	31	1,450	6,710	1894-01, '03-22.
Hibbard (Culver) Circuit	10	881		
Hicksville	23	911	6,710	1891-11.
Huntingburg	31	7,605		
Huntington	30	3,034	3,045	1892-07. From '80-90 at least \$1,600.
Indianapolis, First	33	14,764		A mission from 1855-65, figure not given.
Indianapolis, N. Side			3,142	1871-75.
Indianapolis, Second	25	2,573	7,045	1893-94, '96-22.
Indianapolis, Beville	20	2,403	3,775	1901-20.
Jonesboro, southern Illinois ..			200	1875.
Julietta	4	154	2,025	1874-86. '87-90 no record, '91-92.
Kendallville Circuit	21	1,622		With Avilla included.
Kendallville	12	1,845	1,700	1891-06, '11 made a station.
Kokomo	19	1,689	9,400	1903-22.
Lake Bruce (Bruce Lake)	24	1,415	1,515	1891-96, '00-09, '14, '22, 7 years with Tippecanoe.
Lake Creek, Williams Co., Ill.			200	1875.
Lakeville Circuit	13	1,468	1,975	1914-21.
Laporte			3,141	1876-84.
Lancaster	28	1,129	3,160	1895-15, '76-92 to S. Ind. Conf.
Logansport	33	1,222	8,800	1891-22, before this \$4,000.00.
Louisville, Zion	31	6,763	612	1868-70.
Louisville, Trinity	27	2,234	8,100	1893-16, previous to S. Ind. Conf.

INDIANA CONFERENCE

Fields	Support Given Years	Am't	Appro. Rec'd	In what years. Blank means no App. Rcd.
Lydick	9	311	1,840	1918-22.
Markle (Zion included)	30	1,644	3,160	1892-95, '01-08, '14, '19-22.
Medaryville	8	652	1,390	1868-70, '83, '86.
Mishawaka and country	27	4,196	1,390	1883-85, '96-97, '00-08, '14, '16.
Mishawaka Station	6	1,708		
Mt. Carmel	30	2,645	1,250	1894, '02, '05-10. '76-92 to S. Ind. Conf.
Mound City and Cairo			668	1874, thereafter by S. Ind. C.
Murphysboro			350	1875, thereafter by S. Ind. C.
Nappanee, Circuit	31	4,407		
Nappanee, City	12	1,483	3,725	included Island Class for some years.
New Paris Circuit	31	3,551		
New Harmony, Ind.			600	1898, '01, shared with Grayville
North Liberty	8	375	815	1880, '01-02, '06-07.
Noblesville or Cicero	32	1,068	1,555	1880, '01-02, '05-11.
Olney	29	2,238	565	1875, '95-97, '04-06, '15. '76-92 to S. Ind. Conf.
Owensboro			500	1893, '00-03. '76-92 to S. Ind. Conf.
Payne and Paulding	12	249	575	1891-93, '96-98.
Peru	22	1,000	1,254	1899-22.
Phillipsburg	30	2,002	1,905	1893-07.
Portland, City	33	1,506	7,825	1891-22.
Portland, Circuit	11	1,578		
Ridgeville and Emmettsville ..	18	1,994	1,250	1905-13.
Richmond			3,100	1868-70, '74-75, '77-78, '84-86, '91-94.
Rochester, Circuit	15	918	1,250	1909-13.
Rochester, City	33	3,453	925	1881-88, '93-94. no figures for '87-90.
Rockport	31	1,428	4,436	1868-70, '73, '75, '76-92 S. Ind. Conf., '95-99, '02-19.
Royal Centre	30	1,441	2,800	1891-92, '96-19.
San Pierre	24	3,492	500	1910-11, '13.
Shelby, Ill.			2,020	1868-75, '76 to its abandonment to S. Ind. C.
Spring Grove and Danville			2,170	1869-77.
South Bend, East Side			200	1872 then abandoned.
South Bend, Ewing			1,000	1923.

HISTORICAL SKETCHES

Fields	Support Given		Appro. Rec'd	In what years. Blank means no App. Rcd.
	Years	Am't		
South Bend, Brdwy. (Mizpah)	29	4,568	3,825	1893-09.
South Bend, First	33	4,649		
South Bend, Grace	17	1,280	7,500	1903-22, except '05 and '16.
St. Louis, Mo.			1,600	1868-69.
St. Peters	6	258	100	1910, and shared with Van Wert some years.
Syracuse	19	1,560	2,925	1903-18, included Ebenezer for some years.
Terre Haute	31	1,905	9,035	1893-22, '76-92 to S. Ind. Conf.
Urbana	33	7,020	875	1891-00, including W. Point few years.
Tippecanoe	7	556	250	1901, '04-05, included Bruce Lake.
Vandalia, Ill.			1,588	1868-75.
Van Wert, (Scott)	19	2,148		
Van Wert, City	33	2,234	5,800	1891-92, '00, '04-22, included St. Peters awhile.
Wabash, Circuit (Spikerville) ..	16	1,468	175	1908-10.
Wabash, City	33	2,600	4,445	1873-84, '92-07.
Waterloo	33	1,836	2,485	1897-03, '07-11, '18-22.
Webster, N. now Columbia City	30	1,591	3,280	1879-86, '92-07.
West Salem (vicinity)	30	3,555		
Winchester and Emmettsville	7	529	2,675	1879-85, '91-97.
Wolcottville	33	3,161		
Zion near Markle	3	70		

12 LARGEST CONTRIBUTIONS

Indianapolis, First	\$14,764.10 in 33 years
Elkhart, First	11,777.71 in 19 years
Ft. Wayne, Bethel	9,401.90 in 33 years
Dayton, First	9,281.41 in 33 years
Huntingburg	7,605.72 in 31 years
Dayton, Wayne Ave	7,393.75 in 33 years
Bremen	7,216.24 in 33 years
Urbana	7,020.41 in 33 years
Louisville, Zion	6,763.36 in 31 years
Linn Grove Circuit	6,098.80 in 33 years
South Bend, First	4,649.11 in 33 years
South Bend, Broadway	4,569.88 in 29 years

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12 LARGEST CONTRIBUTIONS FROM CITIES AND TOWNS

Indianapolis .. 3 churches since 1890	\$19,140.42
Elkhart 3 churches since 1890	17,777.55
Dayton 2 churches since 1890	16,675.16
Ft. Wayne 2 churches since 1890	11,199.19
South Bend .. 3 churches since 1890	10,498.91
Louisville 2 churches since 1890	8,997.38
Huntingburg .. 2 churches since 1890	7,605.72
Urbana 1 church since 1890	7,020.41
Berne 1 church since 1890	4,678.58
Rochester 1 church since 1890	3,453.39
Evansville 2 churches since 1890	3,041.10
Huntington .. 1 church since 1890	3,034.49

12 BEST CONTRIBUTING CIRCUITS

Linn Grove since 1890	\$6,098.86
Kokomo since 1890	4,733.44
Celina since 1890	4,515.85
Nappanee since 1890	4,407.82
San Pierre since 1890	4,144.82
Carmi since 1890	3,739.49
West Salem since 1890	3,555.63
New Paris since 1890	3,551.52
Ft. Recovery since 1890	3,274.44
Wolcottville since 1890	3,161.10
Elkhart Bethel Circuit ... since 1890	3,153.60
Bremen since 1890	2,414.89
Elberfeld since 1890	2,338.52

Note 1—There was no record made in the Indiana Conference minutes prior to 1868 of the appropriations to the various missions.

Note 2—Errors in adding no doubt have occurred in compiling these figures through so many years, but it is hoped they will serve the purpose intended.—
S. H. B.

THE OFFICERS OF THE LAST YEAR OF THE INDIANA CONFERENCE OF THE EV. ASSOCIATION

Bishop S. P. Spreng, D. D	President
August Geist	Vice-President
I. H. Evans	Secretary
A. B. Haist	Assistant Secretary
Leo. J. Ehrhardt	Assistant Secretary

HISTORICAL SKETCHES

A. H. Doescher	Copyist
B. G. Smith	Statistician
J. O. Mosier	Treasurer

TRUSTEE BOARD, 1921-1924

J. H. Evans	President
E. M. Ray	Vice-President
J. W. Metzner	Secretary
J. O. Mosier	Treasurer
F. H. Hersh	

BOARD OF EXAMINERS

D. O. Wise	President
Geo. Pullman	Secretary

CONFERENCE MISSIONARY SOCIETY

E. G. Johnson	President
J. O. Mosier	Vice-President
M. O. Herman	Secretary
J. H. Rilling	Treasurer
J. H. Rilling	Delegate to Board of Missions
E. G. Johnson	Alternate

SUNDAY SCHOOL BOARD

F. C. Berger	President		
L. C. Haney	Vice-President		
Geo. S. Lozier	Secretary-Treasurer		
Adam Cook	S. C. Lehman	Eli C. Bierie	F. H. Hersh
A. L. Yates	F. H. Hirschman		

BOARD OF CHURCH EXTENSION

L. S. Fisher	S. H. Baumgartner	M. W. Sunderman	J. O. Mosier
	J. W. Metzner	J. H. Evans	J. H. Rilling

STUDENT AID FUND

C. E. Geist	President		
J. H. Arndt	Secretary-Treasurer		
Trustees—Adam Cook	F. H. Hersh	D. O. Wise	C. P. Maas

COMMITTEE ON NEW FINANCE PLAN

Conference and General Budget Apportionment—President and Secretary of Missionary Society, Conference Treasurer, Secretary of General Budget, E. M. Ray, W. H. Hansing, F. H. Hershman.	
Conference Budget Secretary-Treasurer	R. W. Loose

INDIANA CONFERENCE

TRUSTEE OF N. W. C. AND E. T. S.—1920-1923

E. W. Praetorius

AUDITING COMMITTEE—1921 TO 1924

H. E. Eberhart

O. O. Lozier

A. H. Doescher

EDITOR CONFERENCE JOURNAL

O. O. Lozier

APPENDIX

WHEN BRETHREN MEET

The exchange of the year's experiences; the recounting of some of former years' experiences; the relating of victories in His cause; and, incidentally, the relating of some of the humorous occurrences—these enter into the fellowship of ministers of the Gospel when they meet at their annual gatherings. It serves to ease the strain of life, to cheer the workman to press his unfinished task.

We append a few typical experiences from the many that might be given.

I. BLUNDERS AND SLIPS OF MINISTERS IN THE CONFERENCE

PASTOR ANNOUNCES A PUBLIC AUTOPSY

A young minister, under a nervous strain after he had preached a funeral sermon, announced, "The undertaker will now open the corpse". With amazement the congregation awaited results, but were relieved when the undertaker only opened the casket for viewing the remains.

A LONG ONE

A visiting pastor invited by a parishioner to take supper at his house with his own pastor, was called on to say grace at the table. Folding his hands he solemnly prayed at some length. The small boy in the family, when "Amen" was said, looked up with a sigh of relief and said, "My, wasn't that a long one?"

LAUGHTER PROVOKED BY MISPRONOUNCING A WORD

At a camp-meeting held near Royal Centre, Indiana, 1889, a preacher trying to picture the final conflagration of the wicked world, said, "Finally, this old world will go up in a con-flag'-a-ra-tion." Instead of producing a serious effect it produced laughter.

A SLIP OF THE TONGUE

In a camp-meeting at Royal Centre, Indiana, 1889 a P. E. was describing the beauties and the blessings of heaven, and then the horrors of hell. Having reached the climax of his description with considerable eloquence, he said, "People in these days live as though there were no heaven to shun and no hell to obtain."

THE AXE LED TO WATER AND MADE TO DRINK

While a minister was depicting the scene of Elisha's young prophets felling trees for enlargement of lodging accommodations, he stated that while one of

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the young prophets was vigorously swinging his axe, it slipped off the helve and to his great sorrow, "the water fell into the axe". After the service a bright young girl twitted him, saying, "How can water fall into an axe?"

A SLIGHT MISTAKE IN A QUOTATION

A minister, in relating a conversation that occurred between two men, attempted to carry on their argument as follows:

A: "I do not believe anything I cannot reason out."

B: "So you will not believe things to be true, the reason of which cannot be seen?"

A: "Just so."

B: "Do you see in that field yonder the cow, hog, sheep and goose?"

A: "Yes."

B: "Then assign the reason why wool grows on the sheep, bristles on hogs, feathers on the goose, and cows on the hair."

A CONTRADICTION

A pastor was preaching on the text, "Launch out into the deep". At the close of the sermon, he called for a song, whereupon a brother announced the song, "Pull for the shore, brother, pull for the shore".

At a Conference session in 1899, the bishop asked, "Who are the applicants for the ministry, and what is the report of the Board of Examiners?"

An examiner of the applicant's course then arose and said, "I have here the obituaries of three applicants for license."

Quickly the bishop replied, "That is enough, we have too many dead preachers already."

A HINT TO THE WISE

A P. E. was asked to review the S. S. Lesson. The lesson treated about Daniel and his brethren refusing to eat of the king's meat. In giving the reason why their countenances were fairer than those of the boys who ate of the king's meat, he illustrated the effect of the use of water instead of wine by pointing to the pastor, a tetotaler, who was stout of body, and full of face. A bright boy, looking the P. E. in the face, exclaimed, "You would look better, too, if you would cut off your whiskers".

NOT TONGUE-TIED, BUT FEET-TIED

Pastor "R." with another minister was invited to Sunday dinner together with three rather quiet young ladies. The pastor, timid and reserved, seemed to be overly conscious of the presence of the ladies. When they were about through eating, pie was served. But the pastor seemingly could not keep up with the

rest, who waited for him to get through. To the surprise of all he called for a second piece of pie, and kept eating it slowly without looking up. Meanwhile he was trying to extricate himself from some trouble with his feet. He had placed one foot over the other, and in so doing a shoestring of one shoe caught on a lace-hook of the other. His feet were around the table-leg which made it much worse. Finally, the other minister discovered his trouble, and said, "Oh, I see why you can't get done with eating pie, your feet are fast around the table-leg".

After an inspirational sermon delivered by a Bishop at the South Indiana Conference session, one of the German ministers was unexpectedly asked to close the session with prayer. The sermon was in English, so the brother prayed in English with some embarrassment. In closing the prayer he wished to use the word "inspire", but instead he said, "O Lord, expire the congregation." And another brother sanctioned this petition with a hearty, "Amen".

Brother B. at a district meeting in the South Indiana Conference was with other ministers invited to a dinner. After they were seated around the table, he noticed what was to him a very tempting dish, "sauerkraut and speck". Fixing his eyes thereon, he anxiously waited for prayer. On the spur of the moment he was asked to give thanks. He could not think of suitable words, and blurted out, "O Lord, bless the sauerkraut and speck, Amen."

Pastor E. had a sister in his congregation who habitually slept while he preached. This somewhat annoyed him. Calling at her house one day, he asked her in a rather serious tone, "Sister, why is it that you sleep so much during my services? It seems to me you ought to overcome this difficulty. Is it not possible for you to keep awake and listen to the sermon?"

Then she retorted suavely and apologetically, "Well, you see, my brother, when I shut my eyes, I can better grasp the meaning of your thoughts while you preach."

THE LABORER WORTHY OF HIS HIRE

After the minister had performed the marriage ceremony, and the contracting parties had been seated, the bridegroom nervously reached into his pocket and brought forth a quarter, and leaning over to his bride, whispered to her, "Is a quarter enough to give to the preacher?"

She replied in a whisper, "Oh, make it a half-dollar, anyhow."

A minister was obliged to go from town to the country to perform a marriage ceremony. He went to a livery stable for a horse and buggy. He bargained with the proprietor that he should have half of the marriage fee. After

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the marriage was over the bridegroom said to the officiating pastor, "A thousand thanks for your service."

When the minister returned to the barn he said to the proprietor, "Five hundred thanks."

The proprietor said, "Hold on, where is my half of the fee?"

The parson said, "I received one thousand thanks, and I gave you five hundred. This pays the bill according to agreement, doesn't it?"

While the P. E. was holding his quarterly meeting near Celina, Ohio, he wished to make use of the reservoir to illustrate a point in his sermon. He wanted to say, speaking of the reservoir nearby, "This is the largest artificial lake". What he said was, "This is the largest body of artificial water."

PROVED BY LID AND LIVER

A certain young pastor while preaching was earnestly contending for a certain truth as set forth in the Bible. He meant to enforce his contention by the well-known phrase, 'from lid to lid, and from cover to cover'. Instead he said, "The Bible says so from lid to liver."

F. L. S. was examiner in Tibbet's **Personal Salvation**, for many years. At an annual Conference session the Bishop called for a report of the examiners on a certain junior preacher. F. L. S. arose and said, "Brother B. is deficient in personal salvation."

II. REMINISCENSES

At a camp-meeting held on Dill's farm near Pleasant Hill Church, Wayne Co., Indiana, a set of rowdies from New Lisbon, Indiana, came to create a disturbance. A. B. Schafer, P. E., realizing their intentions, stationed G. G. Platz at the entrance to the camp-ground as watchman. P. leaned up against a tree with his arms folded over his chest. A ruffian stepped up to him and spit into his face several times. P. felt like striking the fellow down, but he restrained himself. Presently the fellow fiendishly said to his gang, "Take a club and knock this preacher down." Having said so, he bent over as if to take a club. Instantly P. grabbed him around the body and threw him on the ground. A hard scuffle ensued. The other toughs came to assist their "bully", and in trying to free him from P.'s firm grip they tore away one side of his coat-tail. But P. held to his man and succeeded in tying his hands over his back with a handkerchief, and then lifted him up and brought him up to the front. Here the "bully" groaned loudly and begged for freedom, but to no avail. P. sat up with him all night as guardsman. In the morning the captive was taken to Cambridge City and was arraigned before a magistrate. The experience cost him \$50.00.

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THE UNFORGETTABLE OAK

In the month of May, 1867, a ministerial meeting was held at West Salem, Illinois. After the convention was closed, six men remained over until the next day, one being J. Berger. All went out to a farm, and in a beautiful grove continued their talk on heavenly things. Some of these men were troubled concerning their call to the ministry. Hoehn made a motion that each man should narrate his experience in the call. When this was over, the oldest one said, "What will we do now? Shall we go home and give up preaching? Let us sing and pray", and started to sing "Nimm gar, o Gott, zum Tempel ein". Never did this song seem so applicable to them as just then, especially when they sang the line, "Dir geb ichs ganz zum eigen hin, brauchts wozu es dir gefällt". Then they fell on their knees under a large oak tree, and prayed each one in turn heartily unto God. His blessings and power came so mightily upon them that they all praised God aloud under this tree with "Hallelujahs". When they left this spot, he who had said, "Shall we go home and give up preaching?", looked up into the tree and said, "This tree will not be forgotten by me in eternity." Each one now went to his work with his consecration renewed and with added power and courage.

A CHILD'S SERMONETTE

In 1891 our pastor in Logansport with his P. E. was invited to supper at one of his parishioners. After having been seated around the supper table the wife asked the P. E. to invoke the divine blessing. Having done so her three-year-old, bright-eyed girl said to her father, very lovingly, looking straight into his face, "Päpa, why don't you pray at the table as that man does?" The father turned red in his face over this touching and very pertinent question. His embarrassment was very visible, and cut him to the quick, but brought no spiritual betterment. The question was undoubtedly God-directed. Later in life he was converted and he joined church.

AN ECCENTRIC ACT

Rev. Wm. Bockman, a lover of hunting and an expert marksman, was preaching on a weekday in a schoolhouse near Medaryville, Indiana. A lay-brother was present who came to the service in a covered tourist wagon with a rifle hanging on the outside. The preacher saw it in full view. Suddenly while he was preaching, he saw a deer approaching the schoolhouse. B. was instantly gripped with an irresistible desire to shoot the deer, and called to the owner of the gun to loan it to him. The preacher stopped preaching, rushed out for the gun, and shot the deer, and then returned to finish the sermon as though nothing unusual had happened. This was in the days when meat among settlers was scarce, and deer-meat was desirable.

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On a certain night while D. S. Oakes was preaching in a church in northern Indiana, a base fellow entered the church after preaching had begun, with the intent to aggravate the speaker. On entering, he sat down several seats in from the door. Then he looked at the preacher and made faces at him, and with his hand to his face acted out a very insulting expression. The speaker first kindly admonished him to desist from such conduct, and went on preaching. The act of vulgarity was repeated. He was reproved more firmly by the speaker. But the base fellow repeated the act the third time, whereupon the speaker stopped preaching, rushed down to where the disturber sat, seized him by the coat-collar with one hand, raised him up and seized him with the other hand by the seat of his trousers, hoisted him out of the pew, motioned for the door to be opened, which was done, and the parson pitched him out without mercy, shut the door, re-entered the pulpit and resumed his sermon.

After the close of the service this young fellow gathered up courage and came up to the door waiting for the parson to appear, threatening to "do him up". The parson was notified of this, and cautioned to be careful lest he might be hurt. On hearing this the parson rushed for the door to meet the "bully". But the "bully" seeing the parson coming in a rush with lion courage, was seized with fright, and ran, making his escape.

HOODLUMS

In August, 1845, while a camp-meeting was in progress on Dill's farm near Pleasant Hill Society in Wayne Co., Indiana, there were many conversions and accessions. But on a Tuesday night, G. G. Platz says, "The hordes of Satan gathered without the camp, all armed with clubs and knives. This presaged evil. During preaching a sham-battle was played, hoping to lure us out, but when this failed, the horde rushed in upon us as we surrounded the altar and were praying with the penitents. For an hour or more we had a serious and rough time. God's people fell upon their knees and prayed earnestly for victory, sinners cried mightily to God for pardon while the hoodlums mocked and filled the air with their profanity. The ringleader called himself an orthodox Lutheran." But God's work could not be stopped.

While Ruben Riegel was making a trip from Benton, Elkhart Co., Indiana, to Kendallville he fell asleep in his buggy. Presently he toppled out of the rig. His horse was frightened and started off at a livelier gait leaving him in the dusty road. M. Krueger, who was following him with his rig, thought R.'s horse was running away. He hurriedly dismounted, leaving his horse tied, ran through a timber to head off R.'s horse and caught the horse. Going back he found R. who had discovered that he had fallen out while asleep, none the worse.

A baseball game was scheduled at Linn Grove for a Sunday afternoon in

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July near the church. The worshippers were repeatedly annoyed on Sundays before this by ball playing. Pastor Buyer went to the ball players and kindly solicited them to desist playing on Sundays, especially so near the church. But they just gave him the laugh and ridiculed both church and God. Then he arranged with his people to hold a service on their play-ground, it being the village schoolground. Just when the boys were ready to play, B., according to previous announcement, drove at the appointed time on the diamond and began reading from the Bible, and then preached a sermon to them such as the ball-players never heard. There was no disturbance of the service, and no more games were played here.

HOW AN ENEMY WAS BLUFFED

While J. L. Buyer was pastor at San Pierre, he took active part in temperance work. A certain "bully" aroused by B.'s temperance activities entered one day into the office of the R. R. agent, declaring that he would "thrash" B. if he had him there. B. was just then in the waiting room, and hearing the bully's declaration, stepped up to him saying, "Here is Buyer! Up and at him if you desire, but remember, he is from Kentucky." The braggart's courage suddenly failed him, and he quickly fabricated the excuse that he was considerably under rheumatic affliction just then, and would have to defer the thrashing. B. never got his thrashing, but instead made a friend of this enemy.

When Rev. P. was appointed to Berne Circuit as his charge, he went to Mt. Carmel Society on a Sunday to preach. P. was a man about six feet high, broad shouldered, 430 pounds avoirdupois. Upon entering the church, the people sized up his proportions with wonder, and with an expression of some fear and apprehension. This he allayed by calmly arising, and reading for his text, "It is I, be not afraid."

It is reported of parson B. U. that he was exceedingly timid, which not infrequently brought embarrassment. At one time, wishing to make a pastoral visit, he rode to a farm house, dismounted, tied his horse to a post and then approached the house. Coming to the door which was open, to his dismay, he saw a number of women quilting and engaged in lively conversation. He was invited to come in, but not feeling at ease amongst so many women, he excused himself, retreated hastily, mounted his horse, and ordered it to go on. But the horse could not go, for it was tied. Then he discovered that his horse was tied, so he nervously dismounted to loosen it, remounted and rode away. His embarrassment was very apparent which greatly amused the women.

After M. Hoehn had preached a farewell sermon, 1858, at Tabor, Elberfeld Charge, the people went forward to bid him good-bye. One brother found it

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difficult to get to him to shake his hand, but finally succeeded and simultaneously gave him a dollar. That night the old man could not sleep, being conscience-smitten. Early next morning he came to where Hoehn lodged and said to him, "The devil played a trick on me last night. I intended to give you \$5.00, but as I could hardly get to you while you were shaking hands with others, the devil said to me, 'See, Hoehn cares more for others than he does for you, so I would only give him \$1.00'. I did so. Then I could not sleep the whole night. I concluded to bring you the \$5.00." Hoehn thanked him and handed him back \$1.00.

"No, no," said the old man, "keep that \$1.00 also. I'll now play a trick on the devil, instead of \$1.00, you shall have \$6.00."

A certain fine-looking, young man habitually came late to the revival at Bippus, conducted by Rev. Fisher. He came a distance of six miles. On entering the church he would first stand by the stove, with whip in hand, to get warm, then he would crowd in among the young girls. While the people prayed, he would reach over with his whip and tickle those in front with his whip and cause other disturbances. The pastor asked the trustees to put a stop to his conduct, but they said, "He is a bad fellow; talking to him will only make him do worse."

The next night just as F. read the text, he again came in with whip in hand, and went to the stove. F. looking him straight in the eye, said, "The young men of this community are well raised, and know how to behave in God's house, but there are some others, who have not been brought up here, but some distance off; these have not been so well raised, but have just grown up tall, like weeds, and hence do not know how to behave in God's house. Now, sir, if your name goes before the grand jury, do not blame the trustees, but, I am the man that will do it. Do you understand?"

The young man went back and sat down in a corner. After church was out he said to others, "I will slap that preacher's face when he comes out."

The young men said to him, "Don't do it, while we are here", giving him to understand what they would do to him if he made the attempt. He jumped into his cutter, drove away, and stayed away.

While C. W. S. conducted a revival at E., two young men received such a wonderful blessing which revealed itself in a spell of uncontrollable laughter. The pastor wishing to close the meeting for that night, wanted to make some announcements, but the interruption of their laughter prevented the people from catching the announcements. Father W., a very pious man, said audibly, "Stopf denna Buben ein Buch ins Maul". (Stuff a book in the mouths of those boys.) One of those boys is today (1924) a strong minister in the Indiana Conference.

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HOW A CALL TO PREACH WAS SETTLED

Soon after a revival in the Snyder Class of the Old N. Webster Circuit, the people felt the need of another such meeting. The pastor consented and announced the time. But when the time arrived the physical condition of the pastor was such that he could not go ahead with it, and so stated to the people, who were greatly disappointed. F. L. S. in his second year as a Christian stood in the door of the schoolhouse, where the meeting was to be held, ready to go home. A sister of the class stepped up to him and said, "Fred, you can hold this revival".

He replied, "Oh, my no, sister". Later he recognized that this was the devil's suggestion. After being urged with the consent of pastor and his mother, though Satan suggested, "You would not have the proper influence over the young people, they will laugh at you, even though you lived a consistent Christian life"; but being assured that the contrary was true, he made the effort. It was, however, with trembling. The weather was wet, the roads muddy, and only about a dozen cooperated with him. The second week they had the first convert. The meeting in two places, one following the other, continued ten weeks and resulted in 100 conversions, some of a most remarkable character. This result then settled his call to the ministry.

Sometime after the conversion of F. L. S. while he was cultivating corn and was happy in meditating on things divine, there suddenly was a voice back of him like that of a human voice, saying, "How do you know you will get into heaven when you get up there? God is almighty and may just thrust you out, and then what will all this ado on earth have amounted to?"

This at first nearly overcame S. But God's Spirit came to his aid, and he gathered his soul and body together, and then gave a tremendous kick forward with his right leg, as he uttered the words, "Get thee hence, Satan." Satan cleared out of the the field and S. was wonderfully strengthened in faith.

In February, 1901, at the South Bend First Church, Nitsche had a great revival, resulting in 76 conversions, 42 of whom were young men. Among them was Jonathan Hawkins, 24 years old, who would not yield for some time. He was to leave the city for the Illinois cornbelt where he had been working for a wealthy farmer for several years. The pastor, being told of this plan, called for a season of silent prayer, afterwards singing: "Nearer My God, to Thee," whereupon this young man staggered to the altar, fell to the floor, and cried aloud for mercy and soon was wonderfully saved. The next morning he had to leave for Illionis. But in May he came home very ill, was baptized and died, a saved man.

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BETTER YET

An aged German member of L. Society was seemingly deeply interested in his church. He was always anxious to have an interview with the newly appointed preacher. When pastor Mc. called on this brother for the first time he told him of the faults of all his predecessors in office at this charge. He started far back in the history of the church, enumerating the shortcomings of the pastors in rotation as he read their names from his little book. All save one young man, were much deficient, one in this, the other in that. He punctuated each brother's name with "Ach, ———". Proceeding he would say, "Then, there was that —, ach ———". Having reached the last name in the list, and done him justice, he looked the new pastor over, and said, "Und now yust see vot we got!" Mc. stood the shock and in the end won out.

DO YE LIKEWISE

J. O. M., while holding a Quarterly Meeting at Foraker, Indiana, asked A. A. K., pastor, for something to do on Saturday forenoon, saying, "Isn't there some hard customer in the neighborhood that we could see today?"

K. replied, "There is an old man over yonder who does not go to church nor support it."

Then the P. E. said, "Let's go and dig about him as the Scripture says, will you?"

K. hitched his pony to the buggy and they went and found him at home. They began to talk to him, dwelling wholly on the love of God and his goodness to him all these years, etc. Then the P. E. asked if he might pray, which was allowed. They bade him adieu, and went away. After the Saturday night service K. came to his P. E., and said, "That brother whom we visited, came to the steward after our visit and handed him \$20.00 for the preachers!"

M. F. Finkbeiner, with his brother, Christian, went to a camp-meeting held near their home in 1839, when M. F. was only 12 years old. The avowed purpose for going was to throw stones on the worshippers during the meeting. The mighty gospel sermon brought them to their knees at the altar. Instead of throwing stones on God's people, the Lord threw the burden of conviction upon them. After a severe struggle they were gloriously saved and both joined church, and Fred became a useful minister of the Gospel.

BITTER MEDICINE FOR TWO DISTURBERS

Rev. A. G. and E. T. H. were engaged in a meeting at the Immanuel Church on the Fulton Circuit. One evening there were two young men, brothers, who made quite a disturbance during the service. After the service, these preachers had occasion to walk the road with the two disturbers, and soon found that both

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were under the influence of liquor, and were intent on making H. trouble. The older one attacked him in most profane and abusive language. His mad temper finally got the better of him. He jerked off his coat and approached God's servant, but before he could strike, God interposed. Some young man, not of the company at the time, knew who the defender was; stepped up to the enraged would-be culprit and said to him "If you are determined to fight, you will have to settle with me, you dare not strike the preacher if I can prevent it."

This sudden change of front completely cowed the young man, and took all the fight out of him. There was nothing more said about whipping the preacher. H. prosecuted these brothers before the grand jury, and they were fined ninety dollars apiece. This was bitter medicine, but wholesome.

While A. G. held a revival meeting at the Husselman Church two miles south of Waterloo, preaching on sin, its nature, and the necessity in the moral government for its punishment, several young men, one Amos O. Raber, for some reason became greatly offended. These men set on foot a scheme to detract from the attendance and interest of the meeting, by starting a debating club in the school house near the church. Their scheme failed. They came to church one evening after preaching had begun, and stomped the snow off their shoes in a boisterous manner, whereupon G. took the occasion before closing the service, to give the boys a lesson on good behavior in the church.

After church the boys were grouped together outside expressing their opinion of the preacher in a loud manner. G. stepped up to one, and laid his hand on his shoulder and said that they were laying themselves liable to prosecution by their conduct outside of the church, and that they better quietly go home.

The next morning, Elkhiah Zerkle reported to G. that he was being prosecuted for "assault and battery". G. could scarcely believe this, and treated the matter lightly, but by Z.'s insistence he went to Waterloo to see the Judge for counsel. After hearing the case, the Judge said, "You should have taken him by the collar and have given him a thorough shaking up. Go to your work. If we need you, we will send for you."

This ended the suit. It, however, cost the young prosecutor five dollars to withdraw the case. These young men vowed they would never enter the church so long as G. was pastor.

But a few evenings after this, G., having preached on God's redeeming grace, invited seekers to the altar, and was surprised beyond measure to see three or four of the young men referred to above, come forward. Among them was Amos O. Raber, who two years later became a promising young minister in the Indiana Conference.

In 1896 while I. H. G. served Carmi, Illinois, he received a letter from the sheriff of Hamilton Co., urgently entreating him to visit at once a German man

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in the McLeansboro jail, who desired a German Protestant minister to pray with him. This man and his wife were reared in the Catholic faith. But he had left the Roman Church. They had one child. The priest persuaded the mother secretly to have it baptized against his will. This so enraged him that he in an intoxicated condition murdered the wife and child. For this horrible crime he had to pay the penalty of his life on the gallows. Just prior to his death, G. several times visited him. One bright morning while both were on their knees, imploring God's mercy, sweet peace came into his heart so that he glorified God that even a sinner with a blood-stained heart could be saved. His Catholic friends, with the priest, did their best to bring him back to the "Mother Church". This he absolutely refused. They persisted, until he ordered the sheriff to keep them out of his cell. Then they came to the barred window of his cell, offering him crucifixes, rosaries, etc., but all in vain. They told him he would be lost and his day of execution would be gloomy which would be an uncontrovertible sign of his eternal perdition. But the day of his execution was absolutely cloudless. According to his desire, G. stood by his side on the gallows. In his confession on the gallows, he said, "If all the priests were married and true to their wives, this occasion would not have occurred."

SUDDEN JUDGMENT

In 1882 a new church was being built four miles north-west of Sandoval, Illinois. Two men from East St. Louis had the contract for the plastering. They wanted to finish the job on a Sunday. In a nearby schoolhouse Nitsche was holding his preaching services while the church was under construction. N. told these men that he and his people would positively object to their working on Sunday. One big fellow then began to curse N. and the Almighty. Ten minutes later this man had a paralytic stroke, leaving him helpless and in an unconscious condition. He died that evening.

III. REVIVAL EXPERIENCES

While Rev. J. R. was holding a revival on E. Circuit, inconsistent church members militated against the success of the revival. Outsiders had lost their confidence in them, due to dishonest dealings. Thus, the pastor's efforts among outsiders were defeated. When he gave opportunity to witness for Christ, one man especially would get up and earnestly admonish outsiders to come and repent of their sins. This he did repeatedly. So the pastor announced a special meeting at which confessions for sins should be made. This man was there. The pastor stated the object of the meeting clearly. All were to confess their sins if they had wronged anyone in word or deed. This member soon arose, and as usual began to exhort outsiders. The pastor stopped him and said,

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"Brother, this is a meeting to make confessions of personal sins, not to give exhortations."

The man started again, in the old way. Again the pastor stopped him, saying, "Brother, you are out of order, you are not speaking on the subject under consideration."

"Well," said the man rather sharply, "Preacher, what do you want me to say?"

The pastor replied, "Tell the people how mean you have been this year, and confess your sins."

Hereupon he humbled himself and began to confess his shortcomings and sins. This was the beginning of an effective revival.

J. Kaufman relates an experience he had at the Zion Appointment on Bunker Hill Circuit, when he conducted a revival there in a schoolhouse. There was a great religious awakening among the Amish there (in the Troyer settlement). A son of an Amish family was under deep conviction, and in agony of soul. On invitation he came to the altar for prayer, but did not find pardon. His parents found this out, and his mother was incensed over it, and hurriedly came to the church with a broomstick and ordered him home. But the next morning he again went to the church services and in the evening was again out at the altar. His mother did not, however, molest him this time. He found great peace and comfort for his soul.

At a revival meeting held at Common Centre, Cass Co., Indiana, in the winter of 1879, conducted by J. M. Dustman, two small girls came to the altar on the evening following the day meeting, when 11 seekers were wonderfully saved. Many older ones were saved in this meeting and joined the church; but these girls did not find peace, though they came to the altar night after night. But they united with the church. Soon after this, these girls with their parents and other children, went to Brother Hoffman's for Sunday dinner. After dinner the children went to the barn to play. There they were led to hold a prayer-meeting in the hay-mow. Soon the parents heard what seemed a great commotion among their children. The parents thinking it wrong for them to make such a noise, especially on Sunday, being church-members, were grieved, and went to the barn to see what was the matter. On reaching the hay-mow they learned to their surprise that the children were all praising God except the two girls. These lay on the hay, unconscious, but only for a short time, when they rallied with the glory of God in their hearts. Mrs. Peter Hoffman and a daughter of Jacob Paulen were eye-witnesses.

In the fall of 1891, while H. H. Reinoehl conducted a revival in Bethel Church, south of Ft. Recovery, rain fell almost incessantly for a week. Roads

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became almost impassable. Only a few could get to church. The meeting was continued to the second Sunday night when only five members, and twelve unconverted young men were present. R. concluded to offer prayer and close the revival. But as he entered the pulpit he was led to think that these people were as much entitled to a full service as if he had a crowded house. He opened in the usual way, preached, and closed with an appeal to the unsaved young men. Eleven of them came out, with only five members to pray for them. H. said, "What a time we had! Such praying!" Three were saved that night. The revival was continued. Monday night some more were saved. Tuesday night the last of the eleven were saved. They all joined church. Truly "man's extremity proved God's opportunity".

A DAUGHTER'S PRAYER ANSWERED

In the Berne revival conducted by J. O. M., in 1917, a young lady who was a member of the church, asked for the prayers of the Christian people in behalf of her parents who lived in the country and belonged to a church which received her catechetical scholars into the membership of the church. One day while alone in her home, her mother heard a voice saying, "Why don't you read the Bible?"

She replied, "I don't know how to read and what part to read."

The voice again said to her, "Open the Bible and read." Later the voice again said, "Why don't you pray?" She went into another room and prayed and found wonderful peace and joy. When her husband came home she told him that she was converted.

Then he asked her to pray for him, and she said to him, "You must pray also." They both prayed, and he too was brought to the light, and both united with the Evangelical Church.

P. E., S. H. B. was asked to conduct a short evangelistic meeting in Culver, Indiana, in the winter of 1905 in the stead of the pastor, Chas. McConnehey, who was ill. A week's prayer-meeting preceded. Two men and their wives came to the altar the second night, and were saved. Thereafter, seekers came night after night, as many as thirty on one night. On one night in particular, conviction definitely gripped sinners and backsliders. Five denominations participated. Even two Jews, (merchants) attended and sanctioned the work as, "bettering the social life of the community". Their Gentile wives professed conversion and one joined the Evangelical Church and the other the M. E. Church. One young man under conviction declared he would rather shovel coal in hell than go to that altar, but the next night he was a penitent at the altar. The dancing master in anger declared that this meeting broke up the dances on the boat for six months. It did. The 12-day meeting closed with over 100 at the altar with

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nearly that many conversions. About 60 united with the Evangelical Association. Some joined the M. E. Church and some the Reformed Church.

In a meeting held in Bippus, Indiana, Jan., 1888, a young married woman came forward. As she walked out, a good brother nodded to her husband to come also. This enraged him for he construed the brother's nod as an annoyance. The woman was happily saved that night. When church was out, her husband began a fuss in the church with the man who nodded to him. Walking together on the road with the pastor, C. C. B., this young man charged the church society with hypocrisy, etc. After he reached home he had no rest. He tried to sleep but could not. He tried to quarrel with his wife the whole night. In the morning after breakfast he went out into the woodshed that stood by the road-side. He had heard the night before, that the man who annoyed him was going to town in the morning. He had to pass this woodshed to go to town. The angry young man purposed to kill him with a split-axe when he arrived there. He split some wood and kept watching for his man until 11 a. m. when he suddenly was overcome by divine power. His axe fell out of his hands, he rushed into the house, cast himself on his knees, and called to his wife to come and pray for him. He struggled for deliverance from the power of sin and Satan. He was now ready to forgive the man he accused wrongly. About 1 p. m. he found peace. That evening he told the whole story in the church to a full audience.

In the winter of 1885-86, I. B. Fisher, pastor of Huntington Mission, held an evangelistic meeting at Bippus in the newly dedicated church. The third Saturday night, he announced that there would be no service on Sunday night, but at 3 p. m. to avoid the crowded condition. When he arrived Sunday afternoon he scarcely found a hitching place for his ponies. The church was crowded. It was difficult for him to reach the pulpit. Thus far he had no conversions. He felt somewhat blue over the situation, but this scene brought him a feeling that victory was near. He had no time for preparation to preach. After the singing of a song, he read from Ps. 145:1-13, then he stopped, announced the outline of his sermon, thus: I. The kingdom of God in Heaven; II. The kingdom of God on earth; III. The kingdom of God in men's hearts. Suddenly there was a shout which was followed by deep emotions. Immediately he gave an invitation to come to the altar. The people arose, and many ran to the altar until it was filled. Many more ran for the door as though a great calamity was about to befall them. A goodly number of seekers were converted.

One man, alarmed, ran for the door, beckoning his wife with his hat to come. He went home scolding about the noisy meeting, saying, that such confusion was displeasing to God and dishonoring His house. That night he could not sleep, so he got up and went to the living room, and knelt down by the lounge

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and began to pray, and he got so loud that he could be heard a great distance away. His wife also knelt by his side, and also cried for mercy. A 14-year-old lad, sleeping upstairs, came down to see what was the matter. Not knowing what to do, he walked across a field for his uncle and aunt. They came, and hearing them pray, they also knelt and cried for mercy. The boy then hurriedly started out a half mile to neighbors for help. A man and his wife came and seeing what was going on they also knelt and began to pray. The lad made another attempt to get aid by going to relatives, a man and his wife, who came, and also knelt and cried for mercy, making in all eight penitents. Now the lad said, "I guess that I must get the preacher." He stopped at the house next to the church, but the man of the house knew not where the preacher was, but he went with the boy to his home to see what was wrong, and he also knelt down to pray. Nine sinners were now praying for salvation. The boy now concluded, "I guess they are all crazy," and went back to bed. But before daylight they were all saved and sent out a messenger for the preacher. He found him at a breakfast table. The preacher hurried over. They told of their experience and that they were now gloriously saved. This revival lasted six weeks, resulting in 84 conversions.

In 1917 J. O. Mosier held a revival in Berne, Indiana, lasting seven weeks during which time 315 professed salvation. A Mr. Braecker, whose wife had previously been converted, tried to convince himself that he was a Christian. But his wife knew better. On a Saturday night, while at the supper table, conviction came upon him so definitely, that he suddenly rose from the table, went out for help, but not finding aid, he made for the parsonage at 10 p. m. and said to the pastor, "I have to have help or I will die tonight." The pastor talked and prayed with him for an hour when he went home, and soon experienced salvation.

At a day prayer-meeting at Zion, Bunker Hill Circuit, during a revival in 1889, there seemed to be present something that blocked the way to victory. Some difficulty existed in the society. The meeting began at 10 a. m. Pastor S. H. B. gave an earnest exhortation on the need of unity of spirit and cooperative work as necessary to succeed. Then followed earnest prayer without apparent victory. It was about 12 o'clock when the local preacher, A. Troyer, expressed the thought, whether they all had complied with Christ's petition, "Forgive us our debts, as we forgive our debtors", and then suggested that all once more kneel and all should join in real sincerity and pray the Lord's Prayer, and fully comply with the above petition. The suggestion was carried out. All knelt, praying this prayer audibly. Coming to the above petition, there was suddenly a wonderful divine power present. Petitioners let go of self. The Holy Ghost came and purged them from the ill feelings. Hearts were melted

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and welded together into mutual love. The glory of God was manifest. The meeting continued to 1 p. m. One brother on this morning was in a field near the church trying to husk corn; but his hands seemed clumsy. He could not work. So he said, "If I can't husk corn, I'll go to church." He came just in time to get a great blessing. From then on there was victory in the services.

In a revival meeting held in the winter of 1890 in St. Paul's Chapel, Bunker Hill Circuit, a John H., one of the big sinners of the community, had been out to the altar seeking salvation. He labored hard for a number of nights but without success. One night a local preacher of another church came to the meeting. Pastor S. H. B. had him sit on the rostrum. After preaching, the appeal was again made for sinners to come to the altar. H. again came out with others. For a while he labored hard to press into the kingdom of God. Suddenly he stopped praying and went to the local preacher on the rostrum and said to him, "Do you remember that 20 years ago you were viciously assaulted by a fellow on a certain saw-mill ground?"

"Yes," said the local preacher.

"Well," said H., "I am the fellow that did it. I am sorry for what I did. Can you forgive me? I want salvation, and I felt I cannot find peace without asking forgiveness from you."

"Sure I'll forgive you," said the local preacher, "I am glad you are seeking Christ and want to live a good life."

H. then went back to the altar, knelt down again and anew called upon God for mercy and pardon. In less than five minutes he was saved.

Another confession followed his conversion that night. He said, "I had a natural hatred for preachers. I often wished I dared to rush out on the public road when Rev. Baumgartner passed, and seize him by his long black beard, and pull him out of his buggy, and drag him around in the deep mud, not because he did me any wrong, but just because he was a preacher. But now it is all changed. I want him now to stop at my house, and eat and sleep in my home. My hatred for preachers is all gone."

In 1904 presiding elder, B., while holding a quarterly meeting in Decatur, Indiana, preached an evangelistic sermon on a Sunday evening. Then followed an interesting and encouraging event. After he was through preaching he felt that an opportunity should be given to come to the altar. The Lord really had a surprise for the preachers and the people, for there were five young people who responded to the call and were blessedly saved.

At a certain revival in southern Indiana a young woman was earnestly seeking salvation. She came to the meetings, but something was hindering her in the finding of peace. Her presiding elder, one night, asked her whether she

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knew of anything that she should confess in order to obtain pardon. She discovered two things that ought to be adjusted. One was the possession of a graduating diploma to which she was not entitled. The other was having taken a brooch. She then asked, "What must I do to get peace?" It was suggested that she should write to the teacher, and make a confession. This was exceedingly humiliating, but she followed the advice. In a few days she heard from the teacher that she was forgiven by him. But she had no peace until she had made right that little theft. To appease her conscience, she restored two-fold of what she had wrongfully taken. Then the peace of God came into her soul.

On Jan. 1, 1896, a revival meeting was begun in Berne, Indiana, by J. W. M. in the Evangelical Hall. The Holy Ghost was the active agent in this meeting, in answer to much praying and earnest preaching of the plan of salvation. The power of God was manifest in the hearts of those who waited upon the Lord. The attendance was so large that it became difficult to find room for those who came. Some meetings, due to intense interest, could not be dismissed until after midnight. At the end of four weeks a most remarkable thing occurred. It had been planned to close the meeting then. A number of persons had been saved. At this time the impression was that the plan of closing the meeting should not be carried out. Services were, therefore, announced for Monday night, believing that this was a better night to judge the propriety of whether the revival should close or not. The usual program was followed, praying, singing and sermon. When the invitation was given, twenty persons came out to the altar, not merely to be prayed for, but that they themselves might be able to pray. The revival continued three weeks longer with definite results each night until there were fifty-three people saved.

In 1880, Geo. R. held a revival at Salem, now Linn Grove Charge. After four weeks of meetings the pastor was going to close the meeting, but just before he closed he gave one more invitation, saying that if one came the meeting would continue. To his surprise one soul came out. The meeting was continued. God's Spirit was striving with the unsaved, independent of the church which up to this time had not yet rallied. The unsaved came to the altar, but there was no spiritual power. The membership was helpless. Some prostrated themselves with faces to the floor in shame, and agonized for power and victory for themselves. Victory followed, resulting in 44 conversions. There was a man who tried to run away from the meeting, though he did not even attend it. He and his wife started on a trip to Michigan. Reaching Ft. Wayne his horse took sick and he was compelled to return home. He now yielded to the wooings of the Spirit and came to the revival but filled with prejudice against the little preacher whom he considered proud. But he could hold out no longer and came

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to the altar. As a backslider, he found forgiveness and became an enthusiastic worker in the church.

Not far from this church was a schoolhouse where a lady taught who claimed to be a Christian. When a number of her scholars were converted, and began to hold prayer-meetings during recess, she became so convicted that she suspended school until the revival closed.

In January, 1893, I. H. Griesemer held a seven-week revival in Mt. Carmel, Illinois, when sixty souls were saved. Among these was a woman who had sought pardon for five years. Nearly every night, during this meeting, she came to the altar. The last night of this meeting, after dismissal, she said, "Oh, now another revival closes, and still I'm not saved." Then she wept bitterly and prayed ardently. A number of the members remained with her, praying and directing her to the Lamb of God. Suddenly she believed the promise of God and was saved.

Rev. I. H. G. had a successful revival in New Harmony, Indiana, in 1907. One of the seekers at the altar was a young man, who bore the reputation as a saloon lounge. He was seeking peace for more than a week without success. One evening the pastor knelt with him and asked, "Brother, are you willing to surrender all unto the Lord?"

He hesitated, then finally said, "Ye-es".

Then he was asked, "Are you willing to give up swearing, gambling dancing and fighting?"

He replied, "Yes."

But the pastor knowing his weakness, once more asked him, "Are you willing to give up drinking?"

He said, "I am willing to give up everything except my daily dram. I must have that."

Then the pastor told him, that it was of no use for him to pray any longer, that his seeking was all in vain unless he surrendered all, including his daily dram. After a little further exhortation and praying with him, the seeker called out, "Well, Lord, I'm willing to give up everything, even my daily dram." Scarcely had he said these words when the peace "that passeth all understanding", poured into his soul.

At a revival conducted by J. R. a drunk man one evening was in the meeting, apparently in a sleeping stupor. When the invitation to come to the altar was given, he was the first one to come, knelt and began to pray mightily to God for salvation. R. and a minister present began to instruct him what he must do, seeing the condition he was in. Some of the folks in the congregation considered him a "drunken fool", and some made sport of it. But R. explained to them that

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God was able to even save a drunk man, if he really wanted salvation, and deliver him from the demon of strong drink. Soon the man arose professing to be saved. He was a changed man from then on, for he ceased drinking, became kind to his family, and lived an honorable life. He was saved from a drunkard grave and hell. Though he was drunk when he came to the altar, he had sense enough to repent, pray and believe while many of those who made fun of him, did not.

While J. R. was holding a revival in a small town, a doctor and his wife attended regularly. One evening R. saw the woman weeping. After the altar call, he went to her and asked her to come to the altar. But she refused, saying, "I am not coming to hear you preach any more. Every time I come you expose my whole life." But he assured her she was in error since she was a stranger to him. Then she said, "Somebody has told you all about me." Again he assured her that he was ignorant of her life.

"How then can you describe my life as you did?" R. told her that it was the Word of God which describes every case, and shows one what one is and where one stands, and then urged her to come to the altar. But she declared, "I cannot. My brother is up there and he won't speak to me."

The pastor then asked her, "Will you speak to him?"

She replied, "Yes, I will."

Then he said, "Then come to the altar and I'll see that your brother speaks to you."

She came and knelt at the altar. Her brother was choir leader. Soon the pastor changed the order of the meeting, and asked everybody to come and shake hands with the sister to encourage her. The people gladly responded except her brother. Then R. said to him, "Now you go and shake hands with your sister."

But he declined, saying, "Oh, I can't. I must lead the singing."

But R. said, "Yes, you can. I'll keep the singing going on until you get back. Go on!" He obeyed, and as he came to her, she arose from her knees and then they clasped each other's hands and were reconciled. Thus she was saved and victory and rejoicing followed.

J. R. relates a revival meeting held in a certain community where serious trouble existed between several neighbors without his knowledge. A court litigation was soon to follow over the contention. The meeting progressed slowly. Some of the children of these neighbors were converted, who also before this would not speak with each other, just as their parents did not. One evening as these children came home from school walking arm in arm, their parents took notice and wondered what had happened. When told that their children were converted in the revival in their neighborhood, they said, "We

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must find out about this." They came to the meeting and were brought into a deep sense of their own need. A get-together-meeting was arranged between them. A reconciliation was effected, and the civil action was withdrawn. The lawyers were the poorer, the parents and community the richer.

In the above revival an infidel, living in this vicinity, was bitterly opposed to it. His two girls, now young women, attended the meeting, and became convicted of their sins. He forbade them to attend this meeting, but they insisted on attending. He consented to it, but forbade them to go to the altar. If they did, "there would be something doing". J. R. knew nothing about his threats to his daughters. One night both came to the altar. On that very night he told them and others if they went to the altar he would take them away. The church was crowded. The father was there. When the pastor gave the altar call both girls started for the altar. Just then the father leaped to his feet and took hold of them. The pastor started down the aisle exhorting and was scarcely ten feet away, when he heard one of the girls shout, "Glory, glory!" and "Father, get down, get down!" God interfered with him, saved his daughter before she could get to the altar, and the father had no chance to take her away. While he held to her, and she to him, he begged of her, "Mandy, let go of me. Mandy, it is all right." But she would not. She insisted that he must go down to the altar and pray. Then the meeting was changed into a testimony meeting, and Mandy again shouted, "Glory", etc. The father got up and made a confession, and said, "I cannot understand this." The pastor replied, "My brother, the Lord knows how to rescue those that come to him. He was too quick for you, He always is."

J. R. was holding a revival in a neighborhood, which was all torn up by a feud. Here lived a brother and sister, members of the church, who had not spoken to each other for two years. Some declared it was useless to hold a meeting. Moreover, it was campaign year. But a score of young people were saved. Two little girls of the brother came to the altar and were saved. The world sneered saying, "They got all the young people they can get, and now begin on the kids." But God had need of these children just now. On the day they united with the church, their father was present. The pastor was worried, thinking he came to stir up trouble. He gave an opportunity to testify. This father asked for the privilege to speak. It was granted provided he would say nothing to hinder the meeting.

Then he confessed, "I had made up my mind I would have nothing to do with this meeting; but when my two little girls came out on the Lord's side, my God—I couldn't stand that." This he said with heart-breaking sobs and stammering tongue. His sister on the other side of the church, suddenly rose, and with tears streaming down her cheeks, said, "The Lord told me to speak to my

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brother." They met each other, wept together, begged pardon of each other and called for prayer. Then a wonderful season of prayer followed. The difficulty was settled. A wonderful awakening followed. Sinners fell down at the altar, others in aisles and pews, and many were saved. Truly, "a little child shall lead them."

A CHAIN WITH A HOOK

At a certain revival conducted by Rev. D. D. S., a man was brought under deep conviction. He was tormented especially because he took a log chain from his neighbor. He sought forgiveness of his sins, but to no avail. Finally he resolved to go to this neighbor with the chain and confess that he had stolen it, and ask his pardon. When this was done he obtained pardon and peace in his soul.

In 1892, on Carmi Circuit, in the old country church, E. J. Nitsche conducted a revival. Two young men, who were under deep conviction, but would not yield to God, together agreed they would not yield until a stormy night, believing that on such a night no one would come, not even the preacher. Then they would have a reasonable excuse for not becoming Christians, for then they could say to their parents, "We went to church on that stormy night, to seek salvation, but no one came, and this shows how much they are interested in us."

One night a storm raged over the community. The men decided to go to church. The Holy Spirit led Nitsche to go. His wife said, "Why, you cannot get through the storm." The Spirit, however, prompted him to go. Three times N. went into the bedroom to pray, each time convinced that he should go. Finally he said, "I must go, if I die on the way." Looking across the field he saw a light. Then he saw the door open, and a man entered with a lantern. It was the janitor who had gone home. But he saw two other men going into the church. When N. reached the church and entered, the young men arose in haste, looking amazed. They thought a ghost from the nearby cemetery appeared. N. quickly quieted their fear by greeting them, saying they would have a short service. The men stayed.

N. read from John 10, and gave them an invitation to come to the altar. They both came forward, and began to plead for mercy and pardon, continuing until 11 o'clock. As there was no fire in the stove, N. saw it was best to leave, though they wanted to stay there all night. He prevailed on them, however, to go to Father W.'s, and there to continue to pray for salvation. At 2 o'clock that night they found peace, and the whole house was awakened by their praises to God. At eight a. m., they came to the parsonage, still praising God, with six loads of stove wood and a fat pig for the preacher.

N. said, "It paid to go."

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In 1905, at the new country church on Carmi Circuit, Nitsche held a revival, at which a young man who belonged to the Catholic Church, came to the altar, and was gloriously saved. Five months later he was struck dead by lightning.

An incident occurred in A. G.'s fourth year of the ministry on the Waterloo Circuit of more than ordinary interest.

He was driving from Trinity to the County Line Church to fill the evening appointment. For reasons that were afterward made clear, he lost all interest in his prospective sermon for the evening, and was at a loss, for some moments what he should preach. Finally his mind was directed to a Scripture that he never preached from nor studied carefully. He trusted in the help of God, with this new text. Not knowing anything of existing conditions, God helped him mightily in delivering His message. After the service, Bro. S., the exhorter, stepped up to G. asking, "Has anyone said anything to you about the awful state of things in this class? Surely God directed you in preaching the sermon you did this evening."

G. then went home with S. who made known to him the deplorable state of things in the class, which started among the larger scholars in the Sunday School. The parents of the unruly boys took the matter up, resulting in a lawsuit. Two fathers who were brothers, were antagonistic toward each other. After S. had related these existing conditions, G. said to him, "We must try to settle this trouble before I leave the community."

The next morning they started out on a mission of reconciliation. They first took one in hand and told him what their object was in coming, and said, "We want you to go along to your brother."

He answered, "No, I won't go, for he threatened to strike me if I ever darkened his doorway. I am afraid if I go it will only make matters worse."

However, with strong persuasion, he consented to go. When they got to the house, the second brother met the three at the door, and was told for what they came. G. said, "If you will promise to behave yourself, and keep quiet, we will come in, otherwise we will return home." They were invited in, and after being seated, G. read a suitable portion of God's Word, and said, "We will kneel and ask God's help." G. prayed and then called on S. who offered a very earnest and touching prayer. Then he called on the older brother who broke down with weeping, then called on the other brother who also broke down in the attempt. On arising from their knees, G. said, "Brethren, we have done all that we can, it is now up to you to settle your trouble." They arose and met each other and with arms around each other's necks wept out their gladness in the spirit of reconciliation. These brothers were old men at this time.

Brother S. and G. went home happy. The Lord got the praise for it all. G. was now certain why God's Spirit suggested a new text to him the night before.

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C. W. S. witnessed a wonderful determination of a 14-year-old girl who came to the altar for peace and pardon, on a certain night of a revival. Her parents bitterly opposed her in this. But she was firm to her conviction. After the dismissal of the meeting she would not leave the altar to go home. So prayer with and for her was continued until 1 A. M. when she was gloriously saved. The girl amidst unfavorable environment tried to serve the Lord. In the summer following she died of typhoid fever. Her mother then confessed how she stood in the girl's way, but now she repented and surrendered to the Lord as a result of her girl's conversion.

C. W. S. witnessed how a girl from a rather illiterate home came under conviction in a revival, and, obeying the wooings of the Holy Spirit, came to the altar for salvation, and was wonderfully saved. Then she at once began to testify and to admonish the unsaved people. Many could not refrain from weeping, and others burst forth in shouts, and hardened sinners were melted to tears and brought to their knees.

A ten-year-old lad, seeking salvation in a revival conducted by C. W. S., had such a definite experience, that his countenance was very perceptibly aglow. A man 70 years old seeing this came up to the altar, seized the boy by each arm and drew him up to his face and then pleading, as a homesick child would ask, "How did you get it, anyway?"

In a revival meeting conducted by S. J. K. a man was under great conviction, but he resisted the power of God. The pastor while speaking to other unsaved ones in the audience, came to this convicted sinner, and inquired about his salvation. This fellow flew into a rage, and broke forth in a tirade of most terrible profanity, such as the pastor never had heard. The pastor stood by him until he was through swearing without saying a word. Then quietly he walked away toward the altar. Suddenly this man jumped to his feet, rushed by the pastor, and fell down at the altar, and in great penitence sought pardon and salvation. He was gloriously saved.

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ERRORS IN VOLUME I CORRECTED

- Page 11, after Butz insert "of Mt. Carmel".
- Page 17, under 1847, 2nd line after "the", insert "western", farther on "Wiet-haup" as here.
- Page 18, line 7 should read, "Indiana District" not "Conference".
- Page 58, J. H. Evans, "Division Street, Elkhart, 2", is omitted.
- Page 63, Geo. S. Lozier, figure "2" should take the place of "1".
- Page 76, "Cumberland, Tenn.," should read "Cumberland, Indiana".
- Page 80, under Fulton, erase "Defiance".
- Page 84, under Julietta, after '78, insert "Geo. Schmoll, '79".
- Page 87, after J. Fox, bring in "D. Bartholomew and C. Kohlmeier; and after C. Kohlmeier, 5th line, add year "1863"; after J. Miller, "1866"; after P. Miller, "1867".
- Page 90, under Rochester Circuit, after 1892-93 add, "L. Newman, '94-96; J. W. Metzner, '97-98; J. W. Feller '99; E. Q. Laudeman, 1900; Ph. Haney, 1915; between Rochester Circuit and Rochester Station insert Rochester Mission, G. A. Weishaar, 1909; Ph. Buehler, 1910-12."
- Page 95, under "Special Missionaries," Aug. Ivan, "Oregon" should read Texas".
- Page 96, in column "by what conference" after the names Browns, Burgener and Buyer, should read "Indiana" not "N. Y."; also after Ehrhardt, Evans, Erne, J. W. Feller, not F. M., and after D. E. Zechiel and G. F. Zuber, not M. E."
- Page 384, under Huntingburg below Wesseler's name insert "Carl Heiden, 1855"; and after item 6, "G. W. Hallwachs, 1855"; and cancel the name Hallwachs under Louisville Station.
- Page 385, under Indianapolis, First, between 3 and 4 insert "C. Stier, 1874"; and to Louisville Station add the name, "G. F. Winter, 1891".
- Page 386, under "Came to Ill. Conf." cancel the last name "Brightmire".

